THE SACRAMENT BOOK;

BEING

A Week's Preparation

For a worthy receiving of the

Lord's Supper.

According to the Uſage of the

CHURCH of ENGLAND;

Conſiſting of

Meditations, Prayers, Ejaculations, and Hymns,

For Morning and Evening every Day in the Week:

WITH

LITANIES, Forms of EXAMINATION of Conſcience, and of CONFESSION of Sins, DIRECTIONS for the Improvement of Time,

AND

A COMPANION, or SPIRITUAL GUIDE at the ALTAR.

To which are added,

A devout Exerciſe AFTER Receiving;

PRAYERS for *Morning* and *Evening*, and on *ſpecial Occaſions.*

By the EDITOR of the *New Whole Duty of Man.*

DUBLIN:

Printed for SARAH COTTER in *Skinner-Row*. M,DCC,LXIV

DUBLIN:
Printed for SARAH COTTER in Skinner-Row. M,DCC,XIV

THE PREFACE TO THE Devout READER.

THE advantages of devout helps, under the form of Weekly Exercises preparatory *to the receiving the* LORD'S SUPPER, *are so manifest in the spiritual comfort they administer to those, who stand in need of instruction concerning the* nature *and* importance *of that great duty of a Christian, and set about in earnest to prepare themselves for a worthy receiving thereof; that their use and benefit will sufficiently justify an addition to their number: especially where the devout Christian is furnished with any improvement, either in the* matter *or* form *of such compositions, towards a more perfect understanding of the institution and benefits of that most blessed Sacrament; or towards a more edifying conduct in the person of the communicant.*

This has been the grand object of the Author's attention, to improve both the faith and practice in this holy Sacrament, *instituted by Christ himself. How far his performance may recommend itself in these particulars, will be best discovered by a serious perusal, and the further lights, conveyed thereby, into the doctrine of the Sacrament of Christ's body and blood, and into the means of preparation for the same.*

In order to supply a variety of defects in former treatises on this subject, there are added scriptural litanies *for promoting the practice of virtue, and for imploring* God's *pardon and forgiveness;* Hymns *or spiritual songs for every morning and evening; a variety of* Prayers, *and such a series of* Meditations, *as guide the reader to the true and only object of a sacramental preparation; and by which he is not only employed in acts of devotion; but made gradually to ascend to the* Lord's table, *and* worthily *to receive the benefits of* Christ's *death and passion.*

The

The Sacrament-Book;

OR A WEEK's PREPARATION FOR A *worthy* receiving of the LORD's SUPPER.

The FIRST DAY of the WEEK.

If any man ſin, we have an advocate with the Father, JESUS CHRIST the righteous: and he is the propitiation for our ſins. 1 *John* ii. 1. 2.

Come unto me all ye that travel, and are heavy laden, and I will refreſh you. *Matth.* xi. 28.

When you firſt awake ſay

AWake, O my ſoul! to righteouſneſs, and ſin not: that we may be glorified together, when I ſhall be awakened from the bed of the grave by the laſt trumpet, to appear before the judgment-ſeat of CHRIST.

When you riſe from the bed, ſay

I Will ariſe, and go to my Father, and will ſay unto him, Father, I have ſinned againſt heaven, and before thee: but only ſay the word, and my ſoul ſhall be healed.

I laid me down and ſlept, and roſe up again; for the Lord hath ſuſtained me.

When you are putting on your cloaths, ſay

CLothe me with humility: gird my loins with truth: give me the breaſt-plate of righteouſneſs: ſhoe me with the preparation of the goſpel of peace: defend me with the ſhield of faith: cover my head with the helmet of ſalvation, and protect me with the whole armour of God and the ſword of thy ſpirit, which is the word of God; that I may be able to withſtand the evils of this day, and having done all, to ſtand. *Eph.* vi. 13—17

When you waſh yourſelf, ſay

LOrd! waſh me thoroughly from my wickedneſs, and cleanſe me from my ſin.

Directions.

Being dreſſed and ready to enter upon the duty of the day, kneel down and adore your heavenly Father; humbly acknowledging your own unworthineſs; rendering him hearty thanks for mercies received; and petitioning for his bleſſing, protection, and grace, in this manner.

A PREPARATORY *Prayer.*

BLeſſed Lord God! the fountain of goodneſs and happineſs to all thy creatures, for whom our ſouls were made, and in whom only

ly they can find full delight and ſatisfaction: look down with mercy upon thy ſervant proſtrate before thee, in a deep ſenſe of my own unworthineſs, and moſt humbly ſeeking pardon and forgiveneſs through the merits of thy ſon Jeſus Chriſt, for all my offences; where by I have incurred thy diſpleaſure in thought, word or deed, ignorance or omiſſion.

Withdraw my affections, good Lord! from the vain pleaſures and entertainments of this world; and ſo raiſe and purify my ſoul by the ſenſe and power of divine love, that I may be truly thankful for all thy mercies beſtowed upon me, and for ever cleave to thee by devout and heavenly deſires.

Grant me grace to commit the ordering of my affairs, in this life, to thy providence. Let thy hand, O Lord! guide and govern me in all my ways: ſend me thy bleſſing from above; and give me the light and comfort, the direction and aſſiſtance of thy holy ſpirit, thro' JESUS CHRIST, my redeemer. *Amen.*

DIRECTIONS.

Here add, if time will permit, the morning prayer, &c. *which you'll find at the end of* this book, *and conclude with*

The LORD'S PRAYER.

OUR Father, which art in heaven; hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory; for ever and ever. *Amen.*

DIRECTIONS.

So far is proper to be uſed every morning, *as* preparatory *to the devotions of the day.—If the duties of a family, or any other neceſſary employment, require your immediate attendance, defer the following* MEDITATION *and* PRAYERS, *till time and opportunity ſhall permit you to proceed. In reading obſerve theſe rules.*

If you read any of God's commandments, ſay

Lord give me grace to obey this commandment.

If you read any of God's threatings againſt ſinners, or his judgments on them, ſay

Lord, deliver me from this ſin, or this judgment.

If you read any of God's gracious promiſes, ſay

Lord, I rely on this good promiſe.

If you read any of God's mercies, ſay

Glory be to thee, O Lord, for this mercy.

If you read any great myſtery recorded in holy ſcriptures, ſay,

Lord, I believe and adore this myſtery.

The *Meditation* for *Sunday* Morning.

On REDEMPTION through CHRIST,

In order to prepare for a worthy receiving of the Lord's Supper.

So God loved the world, that he gave his only begotten ſon; to the end, that all, that believe in him, ſhould not periſh, but have everlaſting life. *John* iii. 16.

ATtend, O my ſoul! and conſider the benefit of man's redemption by the death of JESUS, the ſon of God, made man. We were all in diſgrace with our heavenly King: we were caſt off from the face of GOD by our tranſgreſſions: we were led captive of the devil; made ſubject to the vengeance of the Almighty, and ſhut out from his mercy: neither was there found any creature, that could atone for the ſins of the whole world; deliver us out of our ſpiritual bondage; reconcile us to GOD's infinite juſtice; open the gate of his mercy, and reſtore us to his grace and favour.

We muſt have died in our ſins for ever, had not his only beloved ſon voluntarily taken upon him our nature, offered himſelf a ſacrifice for our ſins, and redeemed us with his moſt precious blood.

In remembrance of this ſacrifice of himſelf, the ſame Lord JESUS, the Son of God, who died for us, in the ſame night, in which he was betrayed, and condemned to the ignominious death on the croſs, inſtituted the *ſacrament of his* BODY *and* BLOOD in the LORD'S SUPPER; that by a worthy receiving thereof, we may, to the end of the world, apply the *merits* of his death and paſſion unto our ſoul's health, and therein have an immediate remedy to reſtore ſuch, as worthily receive the conſecrated elements of *bread* and *wine*, to the benefits of his precious death; and be ſtrengthened to reſiſt and eſcape the temptations of the world, the fleſh and the devil, and to perform our chriſtian duties with greater chearfulneſs and vigour. Our ſouls are alſo refreſhed by the comfortable aſſurance of GOD's favour and gracious goodneſs towards us, of our being members of the church of CHRIST, and heirs, through hope, of his everlaſting kingdom.

Seeing then, O my ſoul! that we are bought at ſo great a price; and that our Saviour has inſtituted ſuch an eaſy and perpetual way for us to apply that purchaſe to our preſent

ſent advantage for ever; let us give ourſelves wholly up unto him, and ſay, *I am thine, ſave me*, O Lord! never let us ſlip any opportunity to communicate according to this holy Inſtitution; and let us always pray, that we may *feel* in ourſelves the benefits of this death and paſſion of JESUS CHRIST.

The PRAYER.

That we may profit by the works of our redemption: *and for* GOD's *aſſiſtance in the courſe of this* WEEK's PREPARATION *for* receiving *the* LORD's SUPPER.

I will receive the cup of ſalvation, and call upon the name of the Lord. *Pſal.* cxvi. 13.

O Eternal Father, who in the midſt of juſtice, didſt remember mercy, and haſt opened heaven gates to thoſe, who ſeek for happineſs, through the merits and mediation of thy beloved Son JESUS CHRIST, and through faith in his blood; grant me grace to bring my fleſh under ſubjection, and to ſubdue all evil affections, which rebel againſt the ſpirit. Strengthen me with the aid of the Holy Ghoſt. Fill my heart with pious affections. Help mine infirmities, that I faint not under temptations and tribulations. Give me grace alſo to bear any croſs thou ſhalt pleaſe to lay upon me, and to bewail with tears of repentance the errors and tranſgreſſions of my paſt life. Inſpire me with

with a grateful and thankful heart, for thine inestimable love in the redemption of the world by the sacrifice of thy only beloved Son; for the means of grace, and for the hope of glory.

Look upon me with an eye of pity and compassion, who have so often, and so greatly offended thee, my Lord and maker. Adorn my soul with a wedding garment, to recommend me to an admission unto the LORD'S SUPPER.

Stir up in me an earnest desire and longing after the *Holy Sacrament*, instituted by *Christ* for a continual memorial of his bitter death and passion, and of the redemption of all mankind.

Let the remembrance of my Redeemer's bitter cup extinguish in me all inordinate affections and desires. Endow me with temperance, sobriety, humanity, patience, and resignation to thy blessed will; that all irregular passions being quenched in me, I may wholly thirst after thee and obey thy commandments: and having filled up all the spaces of this week with devotions to prepare me for a worthy receiving of the most holy *Sacrament* of CHRIST's *body* and *blood*, I may therein glorify thee both in flesh and spirit, and obtain remission of all my sins through JESUS CHRIST the righteous, who is the propitiation for the sins of all mankind. *Amen.*

The

The CONCLUDING *Prayer.*

O Eternal king, I moſt humbly beſeech thee to have mercy upon me; ſave me, and deliver me, and all thy faithful people in all dangers and temptations; in proſperity and adverſity; in the hour of death, and in the day of judgment, through the interceſſion of my holy and moſt bleſſed Saviour and advocate, JESUS CHRIST. *Amen.*

DIRECTIONS.

It is very proper in this place to note, that every petition we make unto Almighty GOD, *is a direct* precept *to us.* For, *when we pray* to GOD *to* forgive *us our* ſins; *that very requeſt tells us, that we muſt* forſake *our* ſins, *and* never more willingly commit them. *In like manner, we are bound to* practiſe *all thoſe* graces *and* virtues, *which we daily implore* GOD'S *holy ſpirit to work and to increaſe in us.*

Look, therefore, on your prayers to be a continual admonition *to your duty: for, by what we* aſk *of* GOD, *we ſee what he* requires *of us. Let us then join our earneſt* endeavours *to our hearty deſires; and by ſo doing we ſhall receive what we aſk.* GOD heareth not the petition of ſinners; but the fervent prayer of the righteous is effectual in his ſight.

Being prepared to go to church, which you ought

ought never to neglect, if your health *and* liberty *ſhall permit, diſengage your mind from all* family *and* worldly *buſineſs; endeavour to imprint in your heart the* love *of* God's *houſe, and of his* ſervice, *there performed. And when you* enter *the* church door, *ſay in thy heart,*

This is the gate of the Lord, the righteous ſhall enter into it.

This is the gate of heaven! This is no other, but the houſe of God. In which I will lift up my hands unto the holy one of Iſrael. My foot ſtandeth right: I will praiſe the Lord in the congregations:

Kneeling down in your place, ſay

ALmighty God! who haſt promiſed to be preſent in the congregations of thy ſervants; haſt appointed miniſters of thy holy word and ſacraments, and exacteſt a reaſonable ſervice from thoſe that frequent the places where thine honour dwelleth; give me a juſt ſenſe of that reſpect, which is due to this thy habitation upon earth: ſanctify the means of grace, that I may profit thereby in my life and converſation: and enable me to worſhip thy divine majeſty in ſpirit and in truth, thro' Jesus Christ, the head of thy church, and the author of my ſalvation. *Amen.*

Directions.

DIRECTIONS.

When the ſervice of the day begins, *attend diligently to the* miniſter *that officiates; and join devoutly with him, in the manner directed by the* RUBRICK, *in the* Common Prayer-book *for that purpoſe, before every part of the form of prayer.*

Let the exhortation *to* repentance *and* confeſſion *excite in you an hearty* contrition, *with reſolutions of* amendment *and* ſatisfaction.

With all poſſible humility join in the form of confeſſion *of ſins: and then, bowing your head down,* and with profound ſilence, *receive the* abſolution; *acknowledging* GOD'S power *and* goodneſs, *and repeating ſoftly in thy heart,*—

Lord, I believe that, if thou wilt, thou canſt make me clean. *Amen.*

In all the other parts of the divine ſervice, *conform your* geſture *to the* order *and* ceremonies *of the* church; *be fervent in the* reſponſes *and* prayers: *be not aſhamed to repeat publickly and audibly the form of the* chriſtian faith, *and treaſure up in your heart the inſtructions and exhortations* read *and* preached *from the word of* GOD.

Before you depart from your ſeat, (*ſervice and ſermon being ended*) *conclude your devotions at church with the following* act *of* thankſgiving.

The THANKSGIVING *Prayer.*

I had

I had rather be a door keeper in the houſe of my GOD, than to dwell in the tents of ungodlineſs. *Pſ.* lxxxiv. 10.

GLory be unto thee, O Lord GOD, heavenly King, GOD the Father Almighty. I adore thee: I bleſs thee: I praiſe thee: I worſhip thee. I give thanks unto thee for that comfort and refreſhment conveyed into my ſoul at this time by thy holy ſpirit.

Grant that I may always approach thy publick ſervice with due preparation of ſoul, and attend it with ſincerity and devout affection: that I may receive the comforts and bleſſings of prayer, aad be made partaker of the plenteouſneſs of thy houſe.

O Lord hear me from heaven, and forgive the ſins of thy ſervant and of thy people, when we make our prayer towards thy holy place, and confeſs our tranſgreſſions before thee, and turn from our iniquities: for thou art a gracious GOD and merciful, forgiving iniquity, tranſgreſſion, and ſin, for the ſake and through the ſatisfaction of that bleſſed lamb of GOD, who was once offered up to take away the ſins of the world, thy Son CHRIST JESUS. *Amen.*

The HYMN *for* Sunday *morning.*

BEhold the morning ſun
Begins his glorious way;

His

His beams thro' all the nations run,
And life and light convey.

2 But where the goſpel comes
It ſpreads diviner light,
It calls dead ſinners from their tombs,
And gives the blind their ſight.

3 How perfect is thy word!
And all thy judgments juſt;
For ever ſure thy promiſe, Lord,
And men ſecurely truſt.

4 My gracious GOD, how plain
Are thy directions giv'n!
O may I never read in vain,
But find the path to heaven!

5 I hear thy word with love,
And I would fain obey;
Send thy good ſpirit from above
To guide me, leſt I ſtray.

6 O who can ever find
The errors of his ways?
Yet with a bold preſumptuous mind
I would not dare tranſgreſs.

7 Warn me of every ſin,
Forgive my ſecret faults,
And cleanſe this guilty ſoul of mine,
Whoſe crimes exceed my thoughts.

8 While with my heart and tongue
I ſpread thy praiſe abroad;

Accept

Accept the worſhip and the ſong,
My Saviour and my GOD.

Sunday Evening.

DIRECTIONS.

In the evening, *as ſoon as convenient, retire to your uſual place for* private devotion, *and recollect the* doctrines *and* precepts, *which you have this day heard at* church. *Particularly call to mind the* miniſter's warning *read to the congregation, exhorting them to* communicate *with him in the* holy communion *upon the* Sunday *following.*

In which exhortation *and* warning the communicant *is directed by his ſpiritual guide, how to prepare himſelf for a worthy receiving of the* LORD's SUPPER, *in* the courſe of the week, *preceding that holy action. And as this is the method approved of, and preſcribed by, the* CHURCH *of* ENGLAND, *to be the moſt* rational *and* ſcriptural *way to* prepare *ourſelves for a* worthy *receiving that* holy ſacrament, *it is moſt adviſable, eſpecially for* young communicants, *to uſe the following devotions, compoſed entirely upon ſo wiſe and good a plan, for* preparing *them to* receive *the ſame* worthily: beginning with

The

The MEDITATION.

On the INSTITUTION *of the* LORD'S SUPPER, *and the neceſſity all chriſtians are under to receive the ſame.*

The ſame night in which he was betrayed, JESUS took bread, and bleſſed it, and brake it, and gave it to his diſciples, and ſaid, Take eat; this is my body. And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it: for this is my blood of the new teſtament, which is ſhed for many for the remiſſion of ſins. This do in remembrance of me. *Matth.* xxvi. 26, 27, 28. and *Luke* xxii. 19.

I. BY theſe words of the holy Evangeliſts, and from other parts of the New Teſtament, it appears, my ſoul! that our Saviour made it the duty of all chriſtians, to frequent the adminiſtration of the ſacrifice of himſelf for the ſins of the whole world, which he offered upon the croſs in his human nature, and ordained to be commemorated by his diſciples under the conſecrated elements of bread and wine.

II. By this precept and inſtitution the communion of the body and blood of Chriſt is made the ſtanding memorial of his death and ſufferings, in all chriſtian aſſemblies to the end of the world: and by thus receiving of this ſacrament chriſtians are, in a peculiar manner,

ner, diſtinguiſhed from men of all other religious profeſſions.

III. The light of nature was able to diſcover that the juſtice of God was to be appeaſed by ſacrifices. The *Jews* were bleſſed with a divine revelation and covenant with God; but chriſtians alone are intitled to appeaſe the wrath of God, to be reconciled to his juſtice, and to find acceptance at his mercy ſeat, through the ſacrifice of the Son of God made man, by ſetting before God bread and wine in the holy ſacrament, as figures of the precious body and blood of Chriſt.

IV. Now, my ſoul! let it not be imagined, that this inſtitution ſhould be ſo indifferent a matter, as to be left entirely to our wills to receive it, or to let it alone. It is certainly a command, which all chriſtians are obliged to obey. The miniſters of Chriſt are ordained to conſecrate, and to adminiſter the bread and wine to all that join with them in that holy ſervice.—And the like obligation lies upon all that are the diſciples of Chriſt to receive from them the ſacrament of Chriſt's body and blood.

V. An habitual neglect of this duty, therefore, my ſoul! is a kind of renouncing chriſtianity; if it be done willfully and ſlightingly. I am convinced, my ſoul! that he who turns his back on the means of grace, has too

juſt

juſt cauſe to fear, that he cancels all his right to thoſe ineſtimable benefits, which are annexed to a worthy receiving of the Lord's Supper: and further, that there can be no excuſe for thoſe, who never can be prevailed with to partake thereof.—For, though the danger is great in thoſe that preſume to come to that holy table without faith, repentance, and due preparation; yet the ſentence of our God is no leſs ſevere againſt ſuch, as, being invited, refuſe to come; *they*, ſays he, *ſhall not taſte of my ſupper:* and again Chriſt declares, that *unleſs we eat the fleſh of the Son of man, and drink his blood, we have no life in us.*

VI. Therefore, my ſoul! if we would not be found guilty, at the laſt day, of diſobedience to a poſitive command of Chriſt, and of a wilful contempt of his dying words: if we glory in the name of Chriſt crucified; deſire to grow in grace, and to improve in every chriſtian virtue: if we hope for pardon of our ſins, and to be partakers of the benefits of Chriſt's paſſion; we ought to embrace all opportunities to frequent the communion of his body and blood. For, inſtead of inferring from the danger there is in receiving it unworthily, that it is better to ſtay away, or not receive it at all; we are to conclude with St. *Paul, Therefore let a man examine himſelf, and*

ſo

ſo let him eat of that bread and drink of that cup.

A PRAYER *for* forgiveneſs of ſins *before* EXAMINATION.

I will confeſs my wickedneſs, and be ſorry for my ſin. *Pſal.* xxxviii. 18.

O Lord GOD, gracious and merciful, who pardoneſt iniquity, and paſſeſt by tranſgreſſions; look down upon me with an eye of mercy, who am not worthy to come into thy preſence, or to lift up mine eyes to thy throne: but thy property is always to have mercy; and thou haſt provided a never failing propitiation for ſin, in the ſacrifice of thy beloved Son. I am now proſtrate before thee to examine the ſtate of my ſoul, to repent of my ſins, and to implore thy favour, through JESUS CHRIST.

For his ſake enlighten my underſtanding and memory by thy holy ſpirit; that I may be able to recollect, deteſt, and heartily bewail whatever I ſhall find in me to be diſpleaſing to thee, my GOD.

Speak peace to my ſoul, ſaying, *Son, be of good cheer, thy ſins be forgiven thee.* Then ſhall my heart rejoice, and my tongue be glad; and I will frequent thy holy table, and ſhew forth my thankfulneſs for thy loving kindneſs and thy ſalvation, which thou haſt given to all man-

mankind in our bleſſed Saviour and Redeemer, Jesus Christ. *Amen.*

General Heads *for the* Examination *of* Conscience.

Sin is the tranſgreſſion of the law. 1 *John* iii. 4.

I acknowledge my faults; and my ſin is ever before me. *Pſal.* li. 3.

Oh, cleanſe thou me, O Lord, from my ſecret faults. *Pſal.* xix. 12.

IN what have I broken my covenant with God, or vow in baptiſm, whereby I promiſed to renounce the devil and all his works.

Have I entertained blaſphemous or wicked thoughts; or yielded to the temptations of ſatan?

Have I imitated the devil by *pride, vain glory*, and hypocriſy?——By blindneſs of heart?—By lying, ſlander, and backbiting?—By falſe accuſation of my neighbour, and tempting him to ſin?—By envy, hatred, malice, uncharitableneſs, and murder.

Have I performed my promiſe to renounce the *pomps* and *vanities* of this wicked world?

Have I been led away by the pride of life, and the luſt of the eyes?

Has my heart been puffed up with ambition and vain glory, by aſſuming too much over my fellow creatures, and ſeeking the

praiſe

praiſe of men, more than the favour of the Almighty.

Have I given myſelf up to idle and lewd company, and followed bad examples in the practice of the ſinful cuſtoms of the world?

Have I preferred the intereſts of this world to the health and happineſs of my ſoul?

Have I performed my promiſe to renounce *all the ſinful luſts of the fleſh?*

Does there lurk in my heart any of that corrupt ſeed of carnal luſts, which, according to St. *Paul*, brings forth adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, *&c.*

Have I performed my vow to *believe all the articles* of the chriſtian faith?

Have I entertained any doubt concerning the being of a God, or of his promiſes and attributes?

Have I doubted of the incarnation of the Son of God, or of the benefits of his death and paſſion?

Have I doubted of his reſurrection, and aſcenſion into heaven?

Have I denied him to be my redeemer, ſole mediator and advocate, and the judge of the whole world at the laſt day?

Have

Have I harboured any ſcruples or doubts concerning the Holy Ghoſt, the ſpirit, which proceedeth from the Father and the Son?

Have I rejected his holy inſpirations, or neglected his call into the way of truth?

Have I entertained any doubt concerning the ſacred Trinity, or the Three Perſons in one God?

Have I done, adviſed, or conſented to any thing whereby the church of Chriſt has been divided or diſturbed?

Have I doubted of the means, which God has ordained for the obtaining pardon and forgiveneſs of my ſins?

Have I doubted concerning the reſurrection and union of my body and ſoul, when the angel of God ſhall call all mankind to judgment, at the laſt day?

Have I lived, as if I was not to give an account of my deeds in the fleſh, before the judgment ſeat of Chriſt?

Have I entertained any opinion concerning the tranſmigration of the ſoul, or otherwiſe, which deprives man of the hope of everlaſting happineſs in glory with God the Father?

Have I lived in the practice of the chriſtian faith?

Have I performed my promiſe, *to keep* GOD's *holy will and commandments, and to walk in the ſame all the days of my life?*

The First Commandment.

Thou ſhalt have none other Gods but me.

We break this commandment by all ſins that are againſt FAITH. Namely,

By wilfully neglecting to learn the principal myſteries of chriſtianity.

By wilfully doubting, or obſtinately erring in any point of faith.

By not embracing the true faith, through ſome worldly fear or intereſt.

By favouring or ſupporting atheiſts, deiſts, or wicked men.

By reading prophane books, or gazing on prophane images, pictures, *&c.*

By contemning holy things.

By a vain curioſity about the ſecret things of God.

By miſapplying, prophaning, or abuſing ſcripture.

By giving credit to fortune-tellers, or ſuperſtitious inventions.

By giving credit to dreams, omens, or other heatheniſh cuſtoms.

We break this Commandment alſo by ſins againſt HOPE: namely,

By preſumption on God's mercy, without endment.

By deſpair, and diſtruſt in God's goodneſs.

By putting off repentance.

By

By running into or expoſing one'ſelf to any kind of danger.

By neglecting the means for our health and ſafety.

We break this Commandment again by ſins againſt LOVE: namely,

By preferring the love of this world to the love of God.

By offending God, for fear of man's diſpleaſure or ſport.

By forgetting *God*'s bleſſings, and neglecting to return him thanks.

By neglecting to pray to God, or praying without due attention.

By miſbehaviour in the houſe of prayer.

By being too ſolicitous about worldly concerns.

By neglecting the means of ſalvation, or uſing them without devotion.

By living in idleneſs, and without improving our talent.

The SECOND COMMANDMENT.

Thou ſhalt not make to thyſelf any graven image, &c.

We break this Commandment,

By attempting to repreſent GOD by any bodily or viſible being.

By ſerving the creature more that GOD our Creator.

By ſeeking pardon, relief, or aſſiſtance from any ſpiritual being, but God the Father.

By preferring any ſenſual pleaſure to our duty to God.

By neglecting the worſhip of the living God.

By ſacrilege and idolatry.

The THIRD COMMANDMENT.

Thou ſhalt not take the name of the Lord thy God in vain, &c.

We break this Commandment.

By taking God's name in vain.

By ſwearing what is falſe or doubtful, unjuſt or prejudicial.

By ſwearing to the truth, without neceſſity.

By blaſpheming God and curſing man.

By taking pleaſure in hearing, and by provoking others to curſe and ſwear.

By making raſh and needleſs vows.

The FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-day, &c.

This Commandment is broken,

By breaking the Sabbath with gaming, idleneſs, recreations, &c.

By

By neglecting the ſervice and duties of the Sabbath-day.

The Fifth Commandment.

Honour thy father and thy mother, &c.

This Commandment is broken,

Firſt, by children

Not giving due reſpect to their parents.

By grieving them and diſobeying their lawful commands.

Wiſhing ſome harm to them.

Not loving them, and not aſſiſting them in neceſſity.

Slighting their admonitions and correction.

Putting them into paſſion.

Not fulfilling their laſt will.

Secondly, by ſervants

Diſobeying their maſters; and obeying them in unlawful things.

Failing in their truſt and diligence.

Neglecting their maſter's intereſt, or permitting it to ſuffer through their own ſloth, neglect, *&c.*

Thirdly, by parents

Not performing their duty, according to their abilities, to their children.

Not loving them, and neglecting their education and ſalvation.

Indulging them in evil inclinations.

Being too ſevere and ſetting them a bad example.

Fourthly, by maſters

Taking no care of the lives and converſation of their ſervants.

Not reprimanding them for their faults.

Commanding them to do evil.

Uſing them cruelly: and not paying their wages.

The Sixth Commandment.

Thou ſhalt do no murder.

This Commandment is broken

By anger, quarrelling, threats, injurious and reproachful words and actions.

By actual or intended revenge.

By provoking, ſtriking, challenging, wounding, or being the cauſe of another's death.

By hatred, malice, ill-will, and all tokens of averſion to our neighbour.

The Seventh Commandment.

Thou ſhalt not commit adultery.

This Commandment is broken

By giving ear to, and taking pleaſure in, immodeſt words, diſcourſes, and ſongs.

By not hindering them; and not avoiding the company of thoſe that uſe them.

By looking on immodeſt objects, and reading immodeſt books.

By preſenting, and lending, or recommending them to others.

By ſpeaking immodeſt words, ſinging unchaſte ſongs, and ſoliciting others to any kind of impurity.

By indecent actions with one's ſelf, or others.

By entertaining indecent thoughts.

By ſelf-pollution, fornication, adultery, and inceſt.

By all ſins againſt nature, mentioned by St. *Paul. Rom.* i. 26, 27.

The Eighth Commandment.

Thou ſhalt not ſteal.

This Commandment is broken

By thieving, robbing, and privately ſtealing others goods.

By unjuſtly retaining another's property.

By deceiving and over-reaching another in bargaining.

By denying or delaying to pay a juſt debt.

By doing, or cauſing any damage to be done to another.

By putting off bad goods, or money.

By ſmuggling, or dealing in unaccuſtomed goods.

By encouraging or concealing frauds of any kind.

By refuſing to pay the legal tithes.

By detaining what is due to God, to his church, and to the ſtate, to which we belong.

The Ninth Commandment.

Thou ſhalt not bear falſe witneſs againſt thy neighbour.

This Commandment is broken

By atteſting a falſhood, and defending a falſe cauſe.

By condemning the innocent, and acquitting or excuſing the guilty.

By hypocriſy.

By publiſhing or countenancing falſe reports.

By ſlander and backbiting.

By concealing the truth to another's prejudice.

The Tenth Commandment.

Thou ſhalt not covet, &c.

This Commandment is broken

By unlawful and wilful deſires in regard to another's property.

By deſire or uſing means to procure another's money or goods.

By criminal affection for another's huſband, or wife.

By

By endeavouring to deprive another of his ſervant.

By uſing any indirect means to get another's beaſt, or any thing, to the prejudice of another perſon.

An EXAMINATION *about* PARTICULAR SINS.

HAVE I indulged my PRIDE by over-rating my abilities in body or mind?

Have I endeavoured to gain the eſteem and applauſe of men, and not been thankful to God for his gifts and graces.

Have I arrogantly pretended to the knowledge I have not?

Have I preſumptuouſly confided too much in my natural ſtrength; and raſhly attempted more than God has enabled me to do?

Have I hectored, ill-treated, or contemned others?

Have I been wanting in due reſpect to my ſuperiors?

Have I diſregarded wholeſome counſel and advice; been obſtinate, and attempted to excuſe my faults?

Have I ſtirred up ſtrife and diſcord?

Have I indulged my fleſh with GLUTTONY, by eating or drinking to exceſs?

Have I enticed others to intemperance in meat or drink?

Have

Have I not endeavoured to prevent gluttony and drunkenneſs, and too high living, where it was in my power?

Have I entertained the ſin of ENVY by pining at another's ſucceſs; by endeavouring to hurt him; or by ſpeaking evil of him; or by rejoicing at his misfortune?

Have I run into ANGER, or grown paſſionate, thro' peeviſhneſs or ſelf-will?

Have I begun or promoted quarrels?

Have I given abuſive, injurious, or provoking language?

Have I curſed, ſwore, or threaten'd revenge?

Have I deſired to injure another? or rejected reaſonable terms of reconciliation?

Have I been partaker of another's ſin,

By bad example: by command, or perſuading an evil action: by aiding, aſſiſting, or encouraging thoſe that do evil: by concealing, entertaining, or protecting evil doers? by joining in an evil action, or ſharing in the profits thereof: by not hindering evil, when in my power: by boaſting of ſins committed: by reproaching, ſcorning, or leſſening another for his good deeds: by ſhowing diſcord, and keeping up a miſunderſtanding amongſt friends: by neglecting the inſtruction of thoſe under our care, and by ſparing correction, where it is our duty to chaſtiſe the evil doer?

DIREC-

DIRECTIONS.

Whoever reads this catalogue of ſins with attention, and at the ſame time enters into his own life and actions, thoughts and converſation, will readily make the application, where it ſhall be found that he has tranſgreſſed the commandment of GOD.—*And in all particulars, where conſcience does* ACCUSE *him of ſin, let him pauſe a while, and ſay,* Lord, have mercy upon me, forgive me this ſin and create in me a clean heart, through JESUS CHRIST the righteous.

It is not enough that we examine *into the ſtate of our conſciences: we muſt alſo conſider the* nature *of our ſins, and the* danger *to which they expoſe us in ſuch a manner, as to ſtir up in our hearts a* ſorrow *for our offences, which worketh* REPENTANCE *unto ſalvation.*

Having thus bewailed *our ſins and entered into reſolutions of* amendment, *the next ſtep, after this* act of contrition, *is to caſt them out with abhorrence, by a particular and ſcrupulous* confeſſion *of each of them unto Almighty God: for* by the mouth confeſſion is made unto ſalvation. *Rom.* x. 10.

Therefore, the heart being purged by examination *and* repentance, *we cannot hope for* pardon, *till we have* acknowledged *our tranſgreſ-*

ſion

ſion and ſin, according to the terms of the new covenant with GOD *through* CHRIST.

This confeſſion, *however, is not to be conſidered as a mere* form; *it muſt proceed from a* broken heart.——*A broken and contrite heart will be accepted before* GOD; and nothing leſs.

Firſt, *This* confeſſion *muſt be an* humble acknowledgment *not only of the* fact, *but of the* guilt: *we muſt not only confeſs the* ſin, *but confeſs it to be* our own; *not laying the blame of our ſin upon the infirmity of our* nature, *the temptation of the* devil, *or, much leſs, upon* GOD.

Secondly, It is not enough to ſay, O Lord I have ſinned, and done evil in thy ſight: ſave me, O Lord, or I periſh. *But we muſt imitate the confeſſion of* PETER; go and weep bitterly; *confeſs our ſins with* grief *and* ſorrow, *that we have offended ſo gracious a* GOD.

Thirdly, Our confeſſion *muſt be* perfect: *no crime muſt be concealed nor excuſed. It is to* GOD, *who knoweth our hearts and thoughts, as well as our actions, to whom we confeſs.* GOD never *forgives one ſin alone; but he forgives all.—He is an enemy to every ſin, and therefore will not pardon any, if we willingly conceal one.*

Again, we muſt confeſs with a firm purpoſe of leading a new life. *It is not to every one that confeſſeth, but to thoſe, that having confeſ-*

ſed

ed and forſaken *their ſins, that the promiſe of* mercy *is made.*

A Form *of* Confession,

To be offered up to God *after* ſelf-examination.

If thou wilt be extreme to mark what is done amiſs, O Lord, who may abide it. *Pſal.* cxxx. 3.

O Lord my God, I acknowledge and confeſs the evil of my ways, and that I have forſaken thee and ſinned againſt thy holy laws. The number and weight of mine iniquities preſs me down, and my ſoul is ready to faint under their oppreſſion: my ſpirit is vexed within me, and my heart within me is deſolate. I earneſtly repent, and am heartily ſorry for theſe [*here mention thoſe ſins of which you find yourſelf guilty*] and all my miſdoings. There is none, O Lord, to heal me, if thou caſt me away. To thee I come, according to thy own merciful invitation, weary and heavy laden; O give me reſt: I ſtretch forth my hands unto thee; my ſoul gaſpeth unto thee, as a thirſty land; quench the fire of a gnawing conſcience with the dew of thy comfort; remove the load of ſin that afflicts my ſoul; and teach me, from what I feel and ſuffer by my ſins, at preſent, to be more careful hereafter how I tranſgreſs thy commandments.——— Thou deſireſt no ſacrifice, elſe would I give it thee. But thou delighteſt not in burnt-offer-

ings.—Turn thy face from my ſins, and put out all my miſdeeds; caſt me not away from thy preſence, and take not thy Holy Spirit from me. Make me to hear of joy and gladneſs, that the bones, which thou haſt broken, may rejoice in thy mercy and forgiveneſs: ſay but the word, and I ſhall be made whole, through JESUS CHRIST. *Amen.*

A PRAYER *for exciting a* godly ſorrow *or* repentance *for our ſins, with a firm* reſolution *to* amend *and lead* a new life.

I came not to call the righteous, but ſinners to repentance. *Mark* ii. 17.

MOST gracious Lord, who wouldſt not that any of thy ſervants ſhould periſh, and haſt called them all unto ſalvation, who, through faith in JESUS CHRIST, turn unto thee with unfeigned repentance, have mercy upon me. Enter not into judgment with me thy ſervant; for in thy ſight ſhall no man living be juſtified by his own righteouſneſs. I am now thoroughly convinced of my folly, and of the evil of my ways; and do repent and abhor myſelf in duſt and aſhes. Oh! receive my prayer, and ſhut not up thy bowels of compaſſion from me. Look upon me now, not as a ſinner, but as one for whom Chriſt died; and as a ſincere penitent, heartily grieved for my

paſt

paſt offences, and earneſtly begging both thy pardon and grace, to walk more circumſpectly in the ways of thy commandments for the future. I have ſearched out and tried my ways, and am turned again to thee, my God; and, by thy bleſſing and aſſiſtance, I hope to make my calling and election ſure, as I am fully reſolved never more to delay my repentance. Help me to put theſe good reſolutions in practice. Turn thou me, O Lord, and ſo ſhall I be turned: turn me from all mine offences, and make me ſerve thee acceptably with reverence and godly fear. Say to my ſoul, be of good chear, I am thy ſalvation; and ſtir up my heart to ſerve thee faithfully, that, denying all ungodlineſs and worldly luſts, I may live ſoberly, righteouſly, and godly in this preſent world; and ſincerely obtain everlaſting life, thro' JESUS CHRIST, my mediator and advocate. *Amen.*

EJACULATIONS.

What man is he that luſteth to live, and would fain ſee good days.

Keep thy tongue from evil, and thy lips that they ſpeak no guile.

Flee from evil, and do the thing that is good; and dwell for evermore.

Stand in awe and ſin not: commune with your own heart, and in your chamber, and be ſtill.

Offer the ſacrifice of righteouſneſs; and put your truſt in the Lord.

Repent! for the kingdom of heaven is at hand.

Acts *of* reſolution *to lead a* new life.

Depart from me, ye wicked, I will keep the commandments of my God. *Pſal.* cxix.

I Renounce, O Lord! the devil and all his works, the pomps and vanities of this wicked world, and all the ſinful works of the fleſh. I am reſolved to ſerve none but thee, and to make it the chief concern of my life to keep thy precepts, to follow thy ſtatutes, and to dread thy judgments. And I am now preparing to receive the holy ſacrament in the Lord's Supper, and therein to renew my baptiſmal vows, which, alas! I have ſo often violated. For this end, I dedicate myſelf to thee this day, O my God! I offer up unto thee my ſenſes and paſſions, and all my faculties. I offer up unto thee all my deſires all my intentions, all my ſtudies and endeavours: all that I have, or am, I offer up entirely unto thy ſervice.

Lord! ſanctify me wholly, that my ſoul and body may become the temple of thy divine ſpirit; that Chriſt thy beloved Son may dwell in me and I in him, by the means of grace in the communion of his bleſſed body and blood:

blood: and that I may be ſenſible of thy preſence, O Father of all goodneſs. Oh! be thou my God, and I will be thy ſervant.

I acknowledge my own weakneſs and unworthineſs, and that I am not of myſelf able to do any thing that is good; but, thro' thy ſtrength and the merits of thy Son, I can do all things. Grant, therefore, gracious Lord! that my weakneſs may be perfected in thy ſtrength: that my unworthineſs may be hid in the righteouſneſs of Jeſus my redeemer; and that my corrupt nature may be puniſhed, guided in the way of all truth, ſuccoured under all temptations, and aſſiſted in the performance of all religious duties by thy Holy Spirit.

Hold thou up my goings in thy paths, that my footſteps ſlip not. Give me that victorious faith, which overcometh the world: and let thy preventing and reſtraining grace always preſerve me.

To thy keeping, O Father! I commit my ſoul: O cover my head in the day of battle with my ſpiritual enemies; and ſo teach me to conform my whole life to the example of my bleſſed Saviour, that at the dreadful day of judgment I may find mercy through his merits, who liveth and reigneth with thee and the holy Ghoſt, one God, bleſſed for ever. *Amen.*

A PRAYER *for* perſeverance *and* perfection.

The Lord is my light and ſalvation, whom then ſhall I fear? The Lord is the ſtrength of my life, of whom then ſhall I be afraid? *Pſal.* xxvii. 1.

O GOD! with whom is no variableneſs, nor ſhadow of turning, teach me ſo to number my days, that I may apply my heart unto wiſdom. Cover me under the ſhadow of thy wings, that I may not become a prey to ſeducing ſpirits, nor led away by the error of the wicked. Strengthen and confirm me in the paths of righteouſneſs, and perfect whatever good works thou haſt begun in me.

Give me grace to deſire life itſelf no longer than it ſhall be thy pleaſure to continue my ſtation upon earth; and for no other reaſon, than to fit myſelf better for eternal happineſs. Grant that I may continue ſtedfaſt, unmoveable, always abounding in the work of the Lord; ſo that by patient continuance in well-doing, I may obtain glory and honour, and eternal life, through Jeſus Chriſt. *Amen.*

A PRAYER *for a* due Preparation *in this week's exerciſe* before receiving *the* LORD'S SUPPER.

That ſervant, which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes. *Luke* xii. 47.

O GOD, the Father of our Lord JESUS CHRIST, who gaveſt thine only Son to

to become a propitiation for the ſins of the whole world, and to inſtitute and ordain the ſacrament of his body and blood in remembrance of his death and paſſion, and to convey the benefits of his ſufferings to his ſervants, that worthily receive the ſame, to the end of the world; grant me truth to diſcern CHRIST's body and blood under that holy inſtitution: diſpoſe and prepare my ſoul by the help of this weekly devotion and ſpiritual exerciſe, that I may not eat and drink my own damnation, not diſcerning the Lord's body; and cloathe me with the wedding garment of righteouſneſs, that I may be a welcome gueſt at the Lord's table.

Give me a lively faith, profound humility, filial obedience, inflam'd affections, and univerſal charity: and enliven my ſoul with thoſe celeſtial tranſports of zeal and devotion, of love and deſire, of joy and delight, and of praiſe and thankſgiving, which become the ſolemn remembrance of a crucified Saviour, and become one redeemed by the blood of the Son of God incarnate. All which I moſt humbly beg in the name, and through the merits of the ſame, thy Son, JESUS CHRIST, the righteous. *Amen.*

DIRECTIONS.

Here add, if time ſhall permit, the Evening

Prayer, *and ſuch others as you think proper from the* occaſional Prayers *at the end of this book, and conclude with the* LORD'S PRAYER, *and the* Prayer *on page* 9.

Having ſupped *and* retired *to bed, look upon that place of reſt, as the emblem of the grave; and that it is your intereſt, before you lye down thereupon, to recommend your ſoul, in a ſpecial manner, to the care of its maker; leſt it ſhould be required of thee this night, and thou ſhouldeſt be ſo found unprepared to enter into the joy of thy Lord.*

A PRAYER *at* going to bed *(every night) before you undreſs.*

I will lay me down in peace, and take my reſt; for it is thou Lord only that makeſt me to dwell in ſafety. *Pſal.* iv. 9.

O GOD, my creator, and mighty deliverer, who haſt taught me to put off, concerning the former converſation, the old man, which is corrupt according to deceitful luſts: lighten the eyes of my mind, that I may conſider the great danger of thoſe, who venture to ſleep before they have made their peace with God and man; and do all in my power to confirm my faith, and to ſecure thy favour by my ſincere repentance, before I lay me down to reſt. Let the Sun of righteouſneſs ſhine into me, and diſpel all darkneſs from my heart,

heart. Defend me from the terrors of this night, and from every evil that walketh in darkneſs. Indulge me with ſleep free from all diabolical illuſions, idle and filthy dreams. Refreſh my wearied ſpirits; and grant that I may ſee the early day to honour, praiſe, and adore thee, both with my mouth and heart, and by a faithful and juſt diſcharge of my duty in that ſtate of life, in which, thou my God, haſt thought good to place me: and this I beg thro' JESUS CHRIST my Lord and Saviour. *Amen.*

When you lye down in your bed, ſay

The Lord is my light and ſalvation, whom ſhall I fear? The Lord is the ſtrength of my life, of whom ſhall I be afraid? *Pſal.*. xxvii. 1.

IN the name of the Lord JESUS CHRIST, who was crucified, and laid in the grave for me, I lay me down to reſt and to ſleep: vouchſafe, O God, the Almighty Father, to bleſs, ſave, and defend me, ſleeping and waking, that the enemy may have no advantage over me, nor the ſon of perdition approach to hurt me; and that whether I ſleep or wake, live or die, I may be thy ſervant, the child of God, and inheritor of the kingdom of heaven, together with thy beloved ſon, JESUS CHRIST, my Lord and Saviour. *Amen.*

The HYMN *for* Sunday *evening.*

1 THIS is the day the Lord hath made;
He calls the hours his own;
Let heav'n rejoice, let earth be glad,
And praiſe ſurround thy throne.

2 To day he roſe and left the dead;
And *Satan*'s empire fell:
To day the ſaints his triumph ſpread,
And all his wonders tell.

3 *Hoſanna* to th'anointed King,
To *David*'s holy ſon:
Help us, O Lord; deſcend and bring
Salvation from thy throne.

4 Bleſt be the Lord, who comes to men,
With meſſages of grace;
Who comes, in GOD his father's name,
To ſave our ſinful race.

5 *Hoſanna* in the higheſt ſtrains
The Church on Earth can raiſe;
The higheſt Heavens, in which he reigns,
Shall give him nobler Praiſe.

The SECOND DAY of the WEEK.

DIRECTIONS.

Begin this day *as you did the* Sunday; *follow-*
ing

ing the directions *and* addreſſing GOD *in the manner ſet down before, on page* 2 *and* 3. *And if you have opportunity, and the conveniency of your* way of life *will permit, after* morning prayer *ſhall be ended, continue your* devotions *with the following* preparation *for a* religious *and* worthy *receiving of the ſacrament of the* LORD'S SUPPER.

The *Meditation* for *Monday* Morning.

On Chriſt *as* GOD, *the* head *of the church,* King *and* Father *of the Faithful: aſſiſting in the* Preparation *for a* worthy receiving the LORD's SUPPER.

I will ariſe and go to my father, and ſay unto him, Father, I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon. *Luke* xv. 17.

I. AS I am reſolved, my ſoul! to prepare myſelf, according to God's holy word, for a worthy receiving of the Lord's Supper: Let me now conſider how great is the glory, the riches, the beauty, and the majeſty of that divine perſon whom I am to meet and to receive in that ſacrament. It is the GOD of whom *Daniel* writes, that *thouſands of thouſands miniſtered unto him, and ten thouſand times ten thouſand ſtood before him.* ch. vii. ver. 10. It is he, that *does whatſoever he pleaſes in heaven, in the earth, in the ſea,*

ſea, and in all deep places; whoſe *wiſdom is infinite*; whoſe greatneſs is unſearchable, and of whom *Job* giveth this idea; that he *is higher than heaven, deeper than hell, longer than the earth, and broader than the ſea.*

II. Such is the majeſty that vouchſafeth to enter into the cottage of the human ſoul, by means of the holy ſacrament of the Lord's Supper; whoſe *delights are to be with the children of men*; not that he ſtandeth in need of us, who are only duſt and aſhes; but to enrich our poverty with his infinite treaſures. *Lord! what is man that thou art mindful of him? and the ſon of man that thou viſiteſt him?*

III. He, who giveth his own body and blood in the holy ſacrament, is the *king, the Lord's anointed, ſet upon the holy hill of* Zion, *to reign for ever and ever.* To him therefore we owe all honour and obedience.

IV. Conſider then, my ſoul! how we are to prepare for the receiving of ſo great a gueſt: to *prepare to meet our God.*—We muſt cleanſe the heart from all ſin and impurity.—*Bleſſed are the pure in heart, for they ſhall ſee God.*—We muſt reſolve to keep his commandments;—*He that hath my commandments*, ſaith the ſon of God, *and keepeth them, he it is that loveth me; and he that loveth me ſhall be loved*

of

of my father, and I will love him; and we will come unto him, and make our abode with him.

V. Conſider alſo, my ſoul! how careful and diligent you would be to clean, adorn, and ſet your houſe in order for the reception of an earthly prince: How much more ought we to prepare this tabernacle of the body for the reception of the king of heaven, who has promiſed to enter into it by the means of that holy ſacrament of his body and blood? For *the habitation is not prepared for man, but for God.*

VI. Let not the ſight of our ſins, nor the craft of the devil fill us with deſpair, and keep us from the means of reconciliation with our king and our God. If he be extreme to mark what is done amiſs, who can abide it? But, in the midſt of judgment our maker remembers mercy. And he, who appears ſo terrible in his juſtice, diſdaineth not to be called, and is truly, our *father*, who ſo loved the human race, that he gave his moſt beloved ſon to redeem us; to beget us to a ſpiritual life, and to feed, nouriſh, and ſtrengthen us with his moſt precious body and blood. *The Lord is gracious and his mercy is everlaſting*; he is ready to embrace us, and to clothe us with his bleſſing, provided we come unto him, and

diſpoſe

diſpoſe ourſelves worthily to enter into his preſence.

VII. Now, my ſoul! the beſt diſpoſition will be, *firſt*, to intercede for pardon, with a *Father, I have ſinned againſt heaven, and before thee.*—*Secondly*, to reſolve firmly never more to forſake the paths of his commandments, but to endeavour, with all ſincerity and zeal, to be a follower of God, in holineſs and righteouſneſs, all the days of our life.

A PRAYER *for* GOD'S PARDON *and* BLESSING *on the means uſed for a* worthy receiving of the LORD'S SUPPER.

The Lord ſhall make good his loving kindneſs towards me: yea thy mercy, O Lord, endureth for ever; deſpiſe not thou the works of thine own hands. *Pſ.* cxxxvii. 8.

THOU that art the father of mercies, and under which name I worſhip thee, as the God of love and compaſſion; give me grace to perceive and know my duty and that obedience thou moſt juſtly expecteſt from me; that my affections may overflow with a tender and intimate perception of thy love, and of my own unworthineſs: that I may henceforth obey thee with a willing and cheatful mind, that both now and at all times, when I have ſinned againſt thee, my heart may be truely ſorrowful, contrite, and humble; and that my

my ſins may be forgiven for the ſake of that bleſſed lamb of God which was ſlain to take away my ſins, and the ſins of the whole world, CHRIST JESUS. *Amen.*

DIRECTIONS.

If opportunity ſerves, repair to church, *and join in the* public ſervice: *Or, if that can't be done, and there remains any leiſure time for* ſpiritual exerciſe, *read and meditate upon the following portions of* Holy Scripture.

Deuteronomy ch. xxx. ver. 1. *&c.*
Luke ch. xv. ver. 11, to the end of ver. 24.

The BLESSING.

THE Lord bleſs me and keep me; the Lord be gracious unto me; the Lord lift up his countenance upon me, and be merciful unto me: the Lord make me worthy to come to his holy table, and give me his bleſſing both now and for evermore. *Amen.*

The HYMN *for* Monday *morning.*

1. WITH all my powers of heart and tongue,
I'll praiſe my Maker in my ſong;
Angels ſhall hear the notes I raiſe,
Approve the ſong, and join the praiſe.

2. Angels that make thy church their care,
Shall witneſs my devotions there,

While

While holy zeal directs my eyes
To thy fair temple in the skies.

3. I'll sing thy truth and mercy, Lord,
I'll sing the wonders of thy word:
Not all thy works and names below,
So much thy pow'r and glory show.

4. To GOD I cry'd when troubles rose;
He heard me, and subdu'd my foes:
He did my rising fears controul,
And strength diffus'd through all my soul.

5. The GOD of heav'n maintains his state,
Frowns on the proud, and scorns the great;
But from his throne descends to see
The sons of humble poverty.

6. Amidst a thousand snares I stand
Upheld and guarded by thy hand;
Thy words my fainting soul revive,
And keep my dying faith alive.

7. Grace will compleat what grace begins,
To save from sorrows or from sins:
The work that wisdom undertakes,
Eternal mercy ne'er forsakes.

The *Meditation* for *Monday Evening.*

On CHRIST, *as our brother and friend, and how we are to prepare to meet him at his* holy table.

Eat,

Eat, O friends, and drink; yea drink abundantly, O beloved. *Cant.* v. ver. 1.

I. IF we rightly conſider the invitation to the holy communion, it will be found, O my ſoul, that CHRIST acteth the part of a ſincere and loving friend, who deſireth to live in love and unity with all men.—It would be a ſad and miſerable caſe ſhould we attempt to approach the *Lord's table*, and deſerve to be reprimanded with this reproof; *Friend, why cameſt thou hither, not having on a wedding garment?* The end of ſuch an unworthy friend is to be *caſt into utter darkneſs*.

II. This friend comes to us in the holy communion to inſtruct us with his divine wiſdom, to enrich us with his treaſures, to defend us with his power, and to inflame us with his love. It ſurpaſſes the love or friendſhip, which is ſo highly ſpoken of, between *David* and *Jonathan*; for CHRIST laid down his life for us, and gives us his body and blood to be eat and drank in perpetual remembrance of his death upon the croſs, whereon his body was once offered for our ſins: and this friendſhip is renewed as often as we are called to partake of that holy ſacrament.

III. Therefore, my ſoul! if we deſire to meet him, as a friend, we muſt prepare ourſelves by every means that ſhall ſhew we are

ſenſible

ſenſible of his friendſhip, and that we do all in our power to make due returns of his love by ſincere obedience to his will: for, *you are my friends*, ſays he, *if you do the things which I command you.*

IV. Conſider alſo, that CHRIST, to make us more ſenſible of his love towards us, took upon him, not only the name of a friend, but alſo that of a *brother*. *Heb.* ii. 11. *Matt.* xxviii. 10. that ſo by a certain equality, which is found amongſt brethren, he might become more intimate with mankind.—An honour which the angels themſelves cannot boaſt of! And to be thus honoured ſhould be a perpetual check againſt doing any thing unbecoming a brother to ſo great a prince.

V. How then, my ſoul! does it happen that we deal ſo inhumanly with CHRIST, our brother, as to ſell him, or renounce him for ſome ſlight or filthy pleaſure; putting a leſs value upon him than the ſons of *Jacob* put upon their brother *Joſeph*? How often, like another *Cain*, have we murdered this brother, who is greater than *Abel*, with our ſins, and daily crucify him afreſh with our tranſgreſſions?—Nevertheleſs he is ready to forget our ingratitude, and to forgive our offence: like *Joſeph* he invites us to eat and drink with him: *I am* Joſeph *your brother*, &c. *fear not, come unto me, and I will give you the good of the land*

of

of Egypt, *and ye ſhall eat of the fat of the land:* by which, according to the prophet *Zechariah*, is to be underſtood *corn and wine*; and is a type of the precious *body* and *blood* of CHRIST adminiſtered to the worthy communicant in the *Lord's Supper*.

VI. Let us therefore go and meet this brother, whom we have offended, as *Jacob* did his enraged brother *Eſau*. Let us endeavour to appeaſe his wrath, and to regain his favour by the preſent of a *contrite and humble heart*; a firm purpoſe not to *ſin* any more *againſt our brother*; and a deſire of imitating his virtues; that by a conformity in our lives and actions, JESUS may appear in us to be what he truly is, *the firſt born amongſt many brethren*; and when we come into his preſence at his holy table, *we may find grace in the ſight of our Lord.*

The PRAYER *for a* worthy receiving *of the* LORD'S SUPPER.

The Lord loveth the thing that is right; he forſaketh not his ſaints, they are preſerved for ever. *Pſ.* xxxvii. 28.

FATHER of all mercies and God of all comfort to whom ſinful man is indebted, not only for the means of grace and the hopes of glory, but for that ſpecial mark of thy favour and love in ſending thy beloved ſon *Jeſus Chriſt*

Chriſt to act the part of a friend and brother in our journey through this world to the gates of eternal bliſs: grant that I may readily do whatſoever he has commanded, and avoid whatever is diſpleaſing in his ſight. Clothe me with innocency and meekneſs, brotherly love and kindneſs, chriſtian charity and patience. Give me a real ſenſe of that honour, which my nature enjoys by the incarnation of thy only begotten ſon, that I may never forfeit the ſame by wilful and perverſe offences: and give me grace ſo to prepare myſelf by contrition and a new life, that when I go to meet JESUS at thy holy table, I may be cloathed with a wedding garment, and be accepted as a friend and brother, by the maſter of the feaſt. All which I beg in the name, and through the mediation of the ſame JESUS CHRIST, my Lord and Saviour. *Amen.*

DIRECTIONS.

This evening's exerciſe *may be continued with the* prayer for forgiveneſs of ſins; *the* examination of conſcience; the form of confeſſion, *and the other* prayers *and* ejaculations, *which you will find* after *the meditation for* Sunday evening: *or, with ſuch part of them as time and opportunity ſhall permit.*

Having ſupped and retired to bed, obſerve the directions in page 39.

The

The HYMN *for* Monday *evening.*

1. THUS ſaith the Lord, " The ſpacious fields,
" And flocks and herds are mine,
" O'er all the cattle of the hills
" I claim a right divine.

2. " I aſk no ſheep for ſacrifice,
" Nor bullocks burnt with fire;
" To hope and love, to pray and praiſe,
" Is all that I require.

3. " Call upon me when trouble's near,
" My hand ſhall ſet thee free;
" Then ſhall thy thankful lips declare
" The honour due to me.

4. " The man that offers humble praiſe,
" He glorifies me beſt:
" And thoſe that tread my holy ways,
" Shall my ſalvation taſte.

The THIRD DAY of the WEEK.

DIRECTIONS.

Having begun this day as on Sunday, *proceed with the following* meditation *and* prayer, &c. *in order to prepare you for a* worthy receiving *of the* LORD's SUPPER.

The

The *Meditation* for *Tueſday* Morning.

On CHRIST's *dwelling in us, in order to a due* preparation *for a worthy* receiving *of the* LORD's SUPPER.

Jeſus ſaid unto him, *Zaccheus*, make haſte and come down; for to day I muſt abide at thy houſe. *Luke* xix. 5.

I. HEarken, O my ſoul! we have been looking for *Jeſus* as *Zaccheus* did; and the Lord, whom we ſeek, promiſes, if we will prepare our hearts to receive him in a manner worthy of ſo great and glorious a gueſt, he will come and abide in this houſe of clay, and become one with us.—*Behold*, ſays he, *I ſtand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will ſup with him, and he with me.* Let us then *prepare the way of the Lord, and make his paths ſtraight.* Let us make ready the tabernacle of our heart, that it may be fit to receive and to entertain ſuch an heavenly gueſt. He does not call to the rich and the powerful to make ready an apartment for his reception, but to the poor and weak, the lowly and meek of heart. Jeſus ſheweth no reſpect to perſons, and is content with what is mean, ſo it is but clean. Let us then meet him with humility,

humility, and approach his preſence with a *Lord! I am not worthy that thou ſhouldſt enter under my roof, only ſay the word, and my ſoul ſhall be ſaved.* And there let us *give him our whole heart*, whole and entire, not divided either by ſelf love, or inordinate deſires for the things of this world.

II. This gueſt is no leſs than him, whom GOD *has anointed with the oil of gladneſs above his fellows*, to be our king, our prophet, and our high prieſt; and who, under the ſacramental form, inſtituted in remembrance of his ſacrifice of himſelf upon the croſs, will anoint thoſe that come duly prepared, with the unction of mercy, blotting out our ſins, with the unction of fortitude, ſtrengthening us againſt our ſpiritual enemies; and with the unction of wiſdom, inſtructing and enlightening our underſtanding, for *his anointing* (ſays St. *John*, 1 Epiſt. ii. 27.) *teacheth us of all things* to repent, to reſiſt temptations, and to worſhip God in ſpirit and in truth.

III. Conſider alſo that he, who promiſes to abide with us is the univerſal judge of all men; from whoſe authority there can be no appeal; whoſe juſtice is not to be evaded or perverted by intereſt or bribes; from whoſe wiſdom nothing can be concealed, and who is the party offended.

IV.

IV. Therefore, my ſoul! put not off thy repentance and preparation from day to day. We ought to live a godly life; for we do all things in the ſight of the judge, from whom no ſecrets are hid: if we hope to eſcape the juſtice, and to obtain the favour of the Almighty, we muſt prepare ourſelves by acts of juſtice and mercy towards our fellow creatures, and walk humbly with God in the ways of his commandments; in acts of faith, and in a worthy celebration of his holy inſtitutions to convey grace into our ſouls.

V. Let us take care that we harbour or attempt to conceal nothing in the heart which ſhall provoke or diſpleaſe this our judge, when he cometh to take up his abode within us. Let us cleanſe the inmoſt corners, O my ſoul? before the time of his coming; for he will ſearch out our moſt ſecret ſins; and when we have made the beſt preparation we can, let us with great truth and humility ſay, when I have done all, I am an *unprofitable ſervant. Enter not therefore into judgment with thy ſervant, O Lord! for in thy ſight ſhall no man living be juſtified.*

A PRAYER *for* GRACE *to* prepare *for a* worthy receiving *of the* body *and* blood *of* CHRIST.

Flee

Flee from evil, and do the thing that is good, and dwell for evermore. *Pſ.* xxxvii. 27.

O Eternal God, ſlow to anger, and abundant in mercies, who haſt ordained that thine anointed ſhould viſit man, and take up his abode with ſuch as live according to thy laws and walk in thy commandments; and that he ſhould at the laſt and general judgment, be the judge of the quick and the dead: Receive my prayer, and grant that I may now ſo prepare my heart for the reception of *Jeſus Chriſt*, as to be found worthy of his taking up his abode in my ſoul: work in me an holy and unreproveable faith, whereby I may overcome the world, crucify the fleſh, and quench all the fiery darts of the devil. Let this faith produce charity, that my repentance may be perfect and acceptable; that my hatred of ſin may increaſe my love of God, and that love produce a univerſal and perpetual obedience to thy commandment. Strengthen me each day more and more continually with thy Holy Spirit, that I may grow in grace, be worthy to come to thy holy table, live in thy favour, and die with thy bleſſing; being pardoned, accepted, and ſaved by the mercies of thee, my God, through the merits of my Saviour JESUS CHRIST. *Amen.*

Directions.

If time and opportunity will permit, read and meditate upon the following portions of Scripture;

Joshua chap. vii. ver. 6. to the end.

Matthew chap. xxv. ver. 31. to the end.

And then conclude this morning's exerciſe *with the* bleſſing, *as* page 47.

The Hymn *for* Tueſday *morning.*

1. MINE eyes and my deſire
Are ever to the Lord;
I love to plead his promiſes,
And reſt upon his word.

2. Turn, turn thee to my ſoul,
Bring thy ſalvation near;
When will thy hand releaſe my feet
Out of the deadly ſnare?

3. When ſhall the ſovereign Grace
Of my forgiving God
Reſtore me from thoſe dangerous ways
My wand'ring feet have trod!

4. The tumult of my thoughts
Doth but enlarge my woe:
My ſpirit languiſhes, my heart
Is deſolate and low.

5. With ev'ry morning light
My ſorrow new begins;

Look

Look on my anguiſh and my pain,
And pardon all my ſins.

The *Meditation* for *Tueſday* Evening.

On Salvation *through* CHRIST, *and the neceſſity of a* Divine Inſtructor.

Shew me thy ways, O Lord! teach me thy paths. Lead me in thy truth and teach me; for thou art the God of my ſalvation. *Pſ.* xxv. 4. 5.

I. O My ſoul! conſider that the ſame Jeſus, whom we propoſe to meet and receive under the ſacred elements of bread and wine at the Lord's table, is CHRIST our *Saviour*, who, by ſhedding his own blood, redeemed us from that ſtate of ſin and miſery in which mankind was left by the original guilt of our firſt parents.—He cometh to us in the holy ſacrament to *deliver us from all our actual tranſgreſſions*, provided we meet him with due preparation. *It is he that hath ſaved us, not we ourſelves: we are his people and the ſheep of his paſture:* and he hath ordained this ſacrament, that he may be preſent with us to ſupport us under temptations, and to reconcile us unto God the father, when we have forfeited his favour by tranſgreſſion and ſin.

II. Now, my ſoul! if thou wouldſt prepare a lodging for this our Saviour, humbly confeſs thine own unworthineſs, and adore his greatneſs. *The Lord is nigh unto them that are of a broken heart, and ſaveth ſuch as are of a contrite ſpirit:* caſt thyſelf upon his merits, and put thy truſt in his goodneſs, for he *ſaveth thoſe by his right hand, who put their truſt in him*: and ſay always, O Lord, I am thine, ſave me; for I have ſought thy precepts.

III. All worldly ſciences, compared to the knowledge of God and of man's redemption by Chriſt, are vain and unprofitable; they often lead us into miſery and damnation, and are never able to bring us to God. It is Chriſt only that teacheth profitable things, and the means of ſalvation. It is this inſtructor in the paths of righteouſneſs, whom we are preparing to receive.

IV. O come then, let us lay hold on *Chriſt*; let us ſeek for inſtruction from him, and follow his dictates. He has preſcribed the way, in which all men muſt travel to the manſions of eternal bliſs. He has ordained the means to carry us in this way, and to protect us from all danger in the courſe of our journey. He has expoſed to us the difficulties and diſcouragements of a virtuous life, and provided remedies againſt ſin and temptations, and opened unto us the gates of hea-

ven;

ven. This is the teacher, of whom his very enemies ſaid, that no man ever ſpoke like unto him; and whoſe wiſdom at twelve years old, ſurpaſſed the doctors in the temple.

V. Let us then erect within us a temple for the living God. Let us drive out thoſe vain thoughts, which, like ſo many thieves, enter into the ſoul to rob God of the honour which is due to him alone. Let us with all humility fall down, like *Magdalen*, at the feet of the Lord Jeſus, and beſeech him to teach us the way of ſalvation: and let us hear him with a deſire to learn, and a reſolution to practiſe his doctrine and precepts. For it had been better never to have known his will, than not to do it.

The PRAYER *for* power *to live by* Faith *in* CHRIST, *and in the* divine Promiſes, *in order for a* worthy Preparation *to the* LORD's SUPPER.

The law was given by *Moſes*, but grace and truth came by *Jeſus Chriſt*.—That whoſoever believeth in him, ſhould not periſh, but have eternal life. *John* i. 17. and iii. 16.

O GOD, who haſt ordained that they who believe in thee, ſhould believe in thy Son alſo; confirm this belief in me evermore, that he is my Redeemer, and Inſtructor in the ways of righteouſneſs, and my only Mediator

with the Father, and that there is no other name in whom and through whom I can receive health and ſalvation, but the name of Jeſus. O give me thy Son to ſave me; and give me thy ſpirit to draw me to him, and enable me to take hold of him, to put my truſt in him, and to believe in him, to the ſaving of my ſoul; that believing in him, I may have life through his name.—O make me more acquainted with thy way of ſaving ſinners, through the redemption that is in Chriſt Jeſus: that I may never more be led away by the luſts of the fleſh, the vanities of the world, nor the enticements of ſatan; but ſerve thee in righteouſneſs and holineſs all the days of my life. All which I moſt humbly beg in the name of JESUS CHRIST. *Amen.*

DIRECTIONS.

Conclude this ſpiritual exerciſe, *and uſe ſuch other* devotions, *as directed on page* 52.

The HYMN *for* Tueſday *evening.*

1. WHO ſhall inhabit in thy hill,
O GOD of holineſs?
Whom will the Lord admit to dwell
So near his throne of grace?

2. The man that walks in pious ways
And works with righteous hands;

That

That trusts his Maker's promises,
And follows his commands.

3. He speaks the meaning of his heart,
Nor slanders with his tongue;
Will scarce believe an ill report,
Nor do his neighbour wrong.

4. The wealthy sinner he contemns,
Loves all that fear the Lord;
And tho' to his own hurt he swears,
Still he performs his word.

5. His hands disdain a golden bribe,
And never gripe the poor;
This man shall dwell with God on earth,
And find his heaven secure.

The Fourth Day of the Week.

Directions.

As soon as you awake in the morning, *and find yourself safe from the dangers of* fire, thieves, storms, tempests, *and* every sad accident: *when you consider how many have spent the* night past, *in* racking thoughts, languishing distempers, *and* torturing pains; *and also how many* souls *were called into* judgment *before* God; *and that you are spared,* praise the Lord for his goodness, and declare the wonders that he hath done for thee; *adore him in love;*

resolve

reſolve to ſhew that grateful ſenſe of his favours by immediate acts of piety; ſtrive to preſerve your mind from thoughts of ſin and vanity; offer unto the Lord the firſt fruits of your lips and your heart, ſaying,

IN the name of the Father, and of the Son, and of the Holy Ghoſt, three perſons and one God, I will ariſe from this place of reſt to glorify my Maker in thought, word, and deed. *Amen.*

Then proceed with the devotions, *as directed on page* 1.

The *Meditation: Wedneſday* Morning.

On CHRIST, *the* Phyſician *and* Spouſe *of our ſoul,* as an encouragement for us to receive the Sacrament of his body and blood.

Heal me, O Lord, and I ſhall be healed; ſave me, and I ſhall be ſaved. *Jer.* xvii. 14.

Behold the bridegroom cometh, go ye forth to meet him.

I. O MY ſoul, who is he that I am preparing to meet at the Lord's Table? He is the phyſician of the ſoul. He that cleanſed the leper, and heals the broken hearted; and out of whom *went out virtue and healed all,* whereſoever he came upon earth.

II.

II. Conſider how many diſeaſes man is ſubject unto? Covetouſneſs, ſenſuality, rage, anger: and every vice is a diſeaſe, of a malignant nature, difficult to be cured, and bringeth one everlaſting death, if it be not diſcovered and rooted out by a phyſician, that knows how to apply ſovereign remedies againſt them.

III. Let us therefore ſeek and put our truſt in this heavenly Phyſician, who *hath borne our infirmities, and carried our ſorrows*; who inviteth us to come to him *to be made whole:* and who has left us an infallible remedy in the ſacrament of his own body and blood, which properly applied healeth all our infirmities, and reſtores us to everlaſting life. Let us caſt ourſelves at his feet, and ſay with the Prophet, *Have mercy upon me, O Lord, for I am weak: O Lord heal me, for my bones are vexed. My ſoul is alſo ſore vexed—O ſave me for thy mercies ſake.*

IV. This is alſo the Bridegroom, who promiſes to *betroth thee, my ſoul, unto him for ever, in righteouſneſs, in judgment, in lovingkindneſs, in mercies, and in faithfulneſs:* and pardoning all thy tranſgreſſions and follies, has promiſed to receive thee, if thou wilt but repent and return unto him.

V. Let us therefore not forſake him by ſin, though it were to gain the whole world. Let

us

us communicate with him, and give him up all our affections. Let us adorn and prepare ourſelves, in the beſt manner we are able, againſt the time of our meeting, and like a good wife, as the Apoſtle adviſeth, let us in all things *ſtrive to pleaſe our huſband.*

The PRAYER *to implore* ſpiritual relief *and* ſtrength: *and for* union *with* CHRIST, *in order for a worthy receiving of the* LORD'S SUPPER.

Grant me according to the riches of thy glory, to be ſtrengthened with might by the ſpirit of the inner man, *Eph.* iii. 16.

O GOD, my ſtrength, the giver of all grace and power, 'tis from thy hand alone, that man is able to will or do the leaſt thing that is good before thee. Reſtore me to thy favour, heal me of all my ſpiritual infirmities, and aſſiſt me with thy grace, that I may be able to ſtand and walk in uprightneſs of heart all the days of my life; and, my ſins being done away by thy mercy, I may in the day of judgment be preſented without ſpot or blemiſh before the throne of thy juſtice, and received to the marriage-ſeat of the lamb, and to the enjoyment of that bleſſed immortality, which thou haſt promiſed to ſuch as live according to thy laws, and die in thy faith and fear: and which I moſt earneſtly

ly beg, through the merits of Jeſus Chriſt, the great phyſician and bridegroom of my ſoul. *Amen.*

A LITANY *of* CHRISTIAN VIRTUES, *Taken out of the* Holy Scriptures, *and preparatory to a worthy receiving of the* LORD's SUPPER.

LORD, have mercy on me! Chriſt, have mercy on me! Lord, have mercy on me!

O God the Father, have mercy on me!

O God the Son, redeemer of the world, offer up my prayers.

O God the Holy Ghoſt, guide me in the way of truth and ſalvation!

O holy, bleſſed, and eternal Trinity, three perſons and one God, have mercy on me!

Thou, who didſt create *Adam* and *Eve* in thine own image, and after thine own likeneſs, juſt and innocent,

Thou, who didſt pay a ſpecial regard to the religious offering of *Abel*, on account of his worthineſs,

Thou, who didſt ſave *Noah* in the ark, he being found juſt in a perverſe generation,

Thou, who haſt made *Seth* and *Abraham* famous for their entertainment of angels,

} Have mercy on me.

Thou,

Thou, who didſt bleſs *Abraham* for his faith and obedience, in the offering of his ſon *Iſaac*,

Thou, who didſt promiſe, that in *Iſaac* and his ſeed all nations of the earth ſhall be bleſſed,

Thou, who didſt ſtrengthen *Jacob* with wonderful patience and truſt in thy goodneſs, in all his adverſities,

Thou, who didſt endow *Joſeph* with a ſingular love of modeſty and chaſtity,

Thou, who didſt declare *Moſes*, the leader of thy people, and the meekeſt of all men, to be the moſt faithful in all thy houſe,

Thou, who didſt inſpire *Moſes* with great love for his neighbours, and zeal for the ſalvation of his brethren,

Thou, who didſt inſpire the ſons of *Levi* with zeal to defend thy honour,

Thou, who didſt raiſe *Samuel* the prophet to be judge of thy people, becauſe he loved juſtice, and was clean of all corruption,

Thou, who haſt praiſed King *David*, a man according to thine own heart, for his juſtice, meekneſs, and piety,

Thou, who didſt bleſs *Solomon* with wiſdom, peace, and glory, above all the Kings of the eaſt,

Have mercy on me.

Thou,

Thou, who didſt adorn *Tobias* with wonderful patience, and with compaſſion towards his neighbour,

Thou, who didſt deliver thy people from utter deſtruction by the faith and power of *Eſther* and *Mordecai*,

Thou, who didſt raiſe up *Job* to be an example to encourage thy ſervants to bear afflictions with patience and reſignation,

Thou, who didſt arm the Prophet *Elias* with ſingular zeal and boldneſs of ſpirit againſt the impiety of the falſe prophet,

Thou, who didſt inſpire King *Joſiah* with pious zeal for thy law and worſhip,

Thou, who didſt adorn the Prophet *Daniel* with ſingular abſtinence, ſobriety, and wiſdom,

Thou, who didſt make the three Children go without fear into the burning fiery furnace; and brought them out from thence unhurt, becauſe they were ſtedfaſt in thy faith,

Thou, who didſt chooſe the Virgin *Mary* to be the mother of thy ſon Jeſus, becauſe of her ſingular chaſtity, humility, and obedience,

Have mercy on me.

Thou, who didſt ſend *John Baptiſt*, of wonderful auſterity of life and abſtinence, to be the forerunner of Chriſt, and the preacher of repentance,

Thou, who didſt give *John Baptiſt* courage to reprove King *Herod*, for his inceſt and lewd life,

Thou, who didſt commend the faith and perſevering prayer of the *Canaanitiſh* woman,

Thou, who didſt extol the humility of the penitent publican,

Thou, who didſt approve of the faith of the Centurion, by miraculouſly healing his ſervant,

Have mercy on me.

Be merciful unto me; pardon me, good Lord!

Be merciful unto me, Lord, and deliver me from all my ſins!

That denying ungodlineſs and all worldly luſts, I may live ſoberly, honeſtly, and devoutly all the days of my life,

That I may be a doer, and not a hearer only of thy word,

That, having food and raiment, I may be therewith content,

That I may love my neighbour as myſelf,

I beſeech thee, &c.

That

That I may provide things honeſt in the ſight of all men,
That I may abhor that which is evil, and cleave to that which is good,
That I may recompenſe no man evil for evil,
That I may not be ſlothful in buſineſs,
That I may continue inſtant in prayer,
That I may prepare my body a living ſacrifice, holy, acceptable to God, which is my reaſonable ſacrifice,
That I may work out my ſalvation with fear and trembling,
That I may never be weary in well-doing,
That I may always rejoice in the Lord,
That I may not ſeek my own things, but before all ſeek thoſe things that are CHRIST's.
That whatever I do in word or in deed, I may do all to the glory of God,
That I may not deny by my actions, what I confeſs with my mouth,
That I may inſtruct ſuch as have erred with lenity and meekneſs,
That I may do all things with charity,
That I may not receive the grace of God in vain,
That I may follow righteouſneſs, faith, charity, peace, with them that call on the Lord, out of a pure heart,

I beſeech thee to hear me good Lord.

That I may be perfect, thoroughly furniſhed unto all good works,

That, being cloathed with the whole armour of God, I may be able to withſtand in the evil day, and having done all to ſtand againſt the wiles of the devil, and to quench the fiery darts of the wicked,

That I may ſo run in the race of this tranſitory life, that I may obtain the prize,

} I beſeech thee to hear, &c.

Through the Lamb of God, that taketh away the ſins of the world, I beſeech thee increaſe my faith.

Through the Lamb of God, that taketh away the ſins of the world, I beſeech thee give me hope.

Through the Lamb of God, that taketh away the ſins of the world, increaſe my love.

O Creator of the world, hear my prayer.

O Redeemer of mankind, intercede for me.

O Holy Ghoſt, guide me into the way of all truth.

The PRAYER.

O God, give me a heart ſo to love thee that I may not, by any temptation, be drawn away from thoſe holy reſolutions, which thou haſt by thy holy ſpirit enabled me to make. Enflame my reins and my heart with the

the fire of thy holy ſpirit, that I may ſerve thee with a chaſte body, and pleaſe thee with a clean heart. And thou, O Father of all mercy, who pardoneſt thoſe that repent, and wilt not the death of a ſinner: I moſt earneſtly beſeech thy divine majeſty, that thou wilt pleaſe graciouſly to protect me, thy ſervant, with thy heavenly aid, and preſerve me with thy continual protection, that being never weary in running the race of virtue, I may at laſt receive the prize, and never be ſeparated from thee by any temptation, through Jeſus Chriſt. *Amen.*

An Act of CONTRITION.

Eſchew evil and do good; ſeek peace and enſue it, 1 *Pet.* iii. 11.

O GOD and merciful Father, I with true compunction of heart for my miſdoings proſtrate my ſoul and body before thy divine majeſty, and with the greateſt ſorrow of my mind. I humbly accuſe myſelf and acknowledge my fault, confeſſing all my ſins and all the abominations I have at any time committed, whether they are ſins of pride, covetouſneſs, luxury, envy, gluttony, anger, ſloth, and all vices which proceed from all or either of theſe; becauſe I have, alas! been too prone towards [*here mention the particular vices or ſins of which your conſcience ſhall accuſe you*]. Of all which I ſincerely repent, and am hear-

tily ſorry for thoſe miſdoings, becauſe I have offended thee, my God, who art the fountain of all good, and to be adored above all. I beſeech thee, my God! accept that infinite hatred, with which thou deteſteſt ſin, to ſupply the defect of that hatred, which I ought to entertain, and in lieu of that ſorrow, which I may want. I offer unto thee, moſt merciful Father! the ſuffering of Jeſus Chriſt, thy Son, and my Redeemer; and alſo I apply unto thee for pardon, through the ſacrifice of his unſpotted life; through his holy fervency and zeal, which drew him to a moſt ignominious and bitter death, that he might deſtroy ſin; thereby to ſupply the defects of my repentance, and to obtain thy forgiveneſs of all my vices, ſins, ignorances, negligences, and ungratefulneſs. Give me grace that I may never more wilfully tranſgreſs thy commandments; and grant, O Lord, that I may be filled with all virtues, live to thy glory and praiſe, and work out my ſalvation through Jeſus Chriſt my redeemer and advocate. *Amen.*

An Act of Holy Resolution.

I have ſworn, and I will perform it, that I will keep thy righteous judgments, *Pſal.* cxix. 106.

O Almighty God, being enlightened by thy divine grace to know how much I am obliged to adorn my faith with good works, and

and to live a godly and virtuous life, to depart from evil and to flee from ſin, I therefore, diſtruſting my own ſtrength and righteouſneſs, and confiding wholly and relying entirely upon thy holy grace, propoſe and reſolve moſt fully and deliberately, rather to die a thouſand deaths every hour, than ever hereafter to offend thee my God! or to attempt, do, ſay, or think any thing againſt thy will; but to flee from all occaſion of ſinning, and from whatever may diſpleaſe thee, as from the poiſon of a baſiliſk: ſo that I may always will and do what thou deſireſt, and deteſt that which thou ſhalt hate.

And ſhould it happen that I at any time hereafter am drawn to do, or to omit what is diſpleaſing to thy divine Majeſty, and contrary to this my holy reſolution, I now before hand proteſt and declare that I give no conſent thereunto, and that it will not be an act of my own will and mind, but of ſome evil temptation and ſudden motion. Grant, O Lord, that I may remain ſtedfaſt in this holy reſolution; and that admitting no ſuch intruſions into my ſoul, I may, by the help of thy grace, remain complete ruler of all the deſires and motions of my body and ſpirit.

I will endeavour by thy grace, as much as lieth in me, to imitate the moſt holy life of thy Son, and to habituate myſelf in the exerciſe of all thoſe virtues, which are moſt pleaſing

in thy ſight; and at laſt to walk in the way of perfection, through thoſe means, which thou haſt ſet forth and made known by the goſpel doctrine, and example of thy Son. But becauſe, without thy ſpecial help, I am not able to perſevere and to fulfil all theſe my holy reſolutions; give me a lively faith, a ſtrong and perſevering mind, that as Jeſus, my redeemer could not ſin by nature, ſo I may, by thy grace, be kept without ſin, ſtedfaſt, unmoveable, and always abounding in the work of the Lord, through Jeſus Chriſt. *Amen.*

DIRECTIONS.

To theſe devotions on Wedneſday morning *may be added the following portions of Scripture:*

2 SAMUEL chap. xii. ver. 1. to ver. 15.
MATTHEW chap. viii. ver. 1. to the end.

Then conclude this morning's exerciſe with the bleſſing on p. 47.

The HYMN *for* Wedneſday *morning.*

1 HAPPY the man to whom his GOD
No more imputes his ſin,
But waſh'd in the Redeemer's blood
Hath made his garments clean!

2 Happy, beyond expreſſion, he
Whoſe debts are thus diſcharg'd;
And from the guilty bondage free,
He feels his ſoul inlarg'd.

His

3 His ſpirit hates deceit and lies,
His words are all ſincere:
He guards his heart, he guards his eyes,
To keep his conſcience clear.

4 While I my inward guilt ſuppreſt,
No quiet could I find;
Thy wrath lay burning in my breaſt,
And rack'd my tortur'd mind.

5 Then I confeſs'd my troubled thoughts,
My ſecret ſins reveal'd;
Thy pardoning grace forgave my faults,
Thy grace my pardon ſeal'd.

6 This ſhall invite thy ſaints to pray;
When like a raging flood
Temptation riſe, our ſtrength and ſtay
Is a forgiving GOD.

The *Meditation: Wedneſday* Evening.

Wherein CHRIST *is conſidered under the character of* good ſeed, and the ſeed of eternal life: *as the means to ſtir us up to a* worthy receiving *of him in the* LORD'S SUPPER.

The kingdom of heaven is likened unto a man, which ſowed good ſeed in his field, *Matt.* xiii 24, &c.

I. IN this parable we are taught that the ſoul of man is a field capable of receiving both good and bad ſeed; and that God doth

ſow his good ſeed in it by the miniſtry of his Son, and of his holy ſpirit; by holy inſpirations and pious affections; by godly preachers teachers, and books of ſound doctrine and devotion: but more eſpecially by the means of grace, ordained by Chriſt in the holy Sacrament of his bleſſed body and blood: for this is the corn and wine of the elect, and the ſeed that yieldeth the fruit of eternal life.

II. This ſoil by nature is uncultivated and barren, producing nothing but thorns and briars, and over-run with weeds and tares; which reſembling the good ſeed of virtue, deceives thee, my ſoul! with falſe hopes of fruit; but, when the reapers come at the day of judgment, they are pulled up and caſt into the fire. Therefore, let us root up thoſe weeds, briars, and thorns of vice with the harrow of mortification; let us ſeparate the tares from the pure wheat; true virtue from that which is counterfeit, that the ſeed of the heavenly ſower may not be choaked up, but produce fruit unto eternal life.

III. Let us ſeriouſly labour to prepare the ground of our heart for the reception of that good ſeed, which is ſown by a worthy receiving of the Lord's Supper; leſt the heavenly huſbandman, when he cometh to reap be provoked to caſt us into the fire that never ſhall be quenched. *For*, as the Apoſtle *St. Paul* informs

forms us, *the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dreſſed, receiveth bleſſing from God: but that which beareth thorns and briars, is rejected, and is nigh unto curſing: whoſe end is to be burned*, Heb. vi. 7. 8.

IV. O my ſoul! this ſacramental grain of ſeed produceth thoſe twelve fruits of the tree of life, of which we read in the book of *Revelations* xxii. 2. It is, 1. A moſt ſure defence againſt the wiles of the devil. 2. It is a powerful preſervative againſt the luſts of the fleſh. 3. It purifies the heart from ſin. 4. It appeaſeth the wrath of God. 5. It enlightens the underſtanding. 6. It inflameth the will with a holy love. 7. It delighteth the mind with ſpiritual exerciſe. 8. It confirms holy reſolutions. 9. It applies to us the merits of our redeemer, and makes our good works acceptable before God. 10. It delivers us from the fears of everlaſting death. 11. It placeth us in the communion of ſaints, and 12. It brings us to eternal life. Such is *the goodneſs which God has laid up* in this ſacrament, *for them that fear him!*

V. Here my ſoul! the ſame Chriſt, whom thou doſt intend to meet and receive in the holy Sacrament, appears in the form of the ſeed of eternal life. This is he, who in the goſpel is veil'd under the names both of the

ſower

ſower and the *ſeed*; and by this ſacrament he ſoweth his own precious body, under the form of wheat, in the hearts of the worthy communicant, unto an incorruptible harveſt, in which they that have ſown the ſpirit, will of the ſpirit reap life everlaſting. Therefore, my ſoul let us not be weary in doing our duty; for in due ſeaſon we ſhall reap, if we faint not.

VI. If this ſeed be not ſown in a good ſoil, there can be no hopes of its producing fruit; if thou, my ſoul, doſt not keep thyſelf well fenced in and clean; well cultivated with the manure of virtue and devotion; if thy heart be ſorry, and thy mind and thoughts filled with the cares and diſtractions of this world; difficult to receive heavenly grace, and open and ready to all pleaſures and vice; there can be no dependence on the produce of that everlaſting ſeed, which is ſown in the heart by Jeſus Chriſt at his holy table.

VII. Let us therefore, O my ſoul! ſo prepare the ſoil of our heart, that we may eat of the bread which came down from heaven, and grow in grace till we attain eternal happineſs; and though we may not feel in ourſelf that divine energy, ſo ſoon operating with our endeavours, as impatient nature ſhall expect, let us with patience repeat our devotions and holy reſolutions, till it ſhall pleaſe the Lord to give us a more ſenſible feeling of my acceptance

tance with him; even as *the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.*

The PRAYER for GOD's *assistance in the cultivation of our soul, and for his acceptance of our pious endeavours* in our preparation to receive the Holy Sacrament of the LORD's SUPPER.

Say to them that are of a fearful heart, be strong, fear not: behold, your God will come and save you, *Isa.* xxxv. 4.

THOU, holy Father, didst send thy blessed Son into this world, to restore our fallen nature, and to repair the breaches of peace; and he, by the gracious condescension of his humility and goodness, became the servant of all flesh, that he might do us good and save us: behold I adore thine infinite love towards mankind, and most gratefully acknowledge those benefits, which thy servants enjoy by the incarnation, doctrine, and example of Jesus Christ. Give me understanding in the ways of righteousness, that I may be always prepared to receive the good seed of the Gospel into my soul; that I may devoutly relish it, and be enlightened and comforted by its virtue and efficacy; that I may be able to root out all the hindrances of a holy life and conversation, and be sensible of my acceptance with thee;

thee; and that I may never faint in well-doing, but perſevere in the practice of virtue, and be found worthy of thy favour, mercy, and protection, both in the courſe of this life, and when, at the laſt day, thou ſhalt ſeparate the ſheep from the goats, the wheat from the tares, and the good from the evil; and the judge of all the earth ſhall reward every one according to their works. All which I offer up unto thy divine Majeſty, in the name of the ſame, thy Son Jeſus Chriſt. *Amen.*

A PRAYER *for a right performance of duties.*

Mine eye look unto thee, O Lord God: in thee is my truſt. O caſt not out my ſoul.

ALmighty God, King of all ſaints, and Prince of Peace, grant me ſuch a meaſure of thy grace, that I may be poor in ſpirit; that I may be meek, and hunger and thirſt after righteouſneſs; that I may be merciful, pure in ſpirit, peaceable, gentle, eaſy to be intreated, without partiality, and without hypocriſy; that I may be reconciled to my brother, if there be any offence given by me, before I come to thine altar. Sow in me a heart of pity and compaſſion, that I may never turn my back upon any one, whom I am able to relieve. Teach me to love mine enemies, to bleſs them that curſe me, to do good to them that hate me, to pray for them that deſpitefully

ly uſe me and perſecute me. Take from me all vanity and vain glory, that my prayers and mine alms may be done in ſecret, and that I may neither faſt, nor do any other act of piety to be ſeen of men. Aſſiſt me to lay up treaſures in heaven, by preferring thy glory and man's ſalvation to the favour, applauſe, and good things of this world. Deliver me from too great an anxiety after the pleaſures, conveniencies, and neceſſaries of this life; what I ſhall eat, or drink, or what I ſhall put on: but make me to ſeek firſt thy kingdom, and righteouſneſs. Let me not be guilty of raſh judgment, but ſhew me how to pull the beam out of mine own eye, before I dare aſſume to find fault with the mote in others. Guide my actions by that golden rule, to do unto all men as I would they ſhould do unto me; and lead me through the ſtrait gate, which is the entrance unto eternal life. So that having run the race which thou haſt ſet before me, and cultivated my ſoul according to thy word, I may be found worthy not only to meet thee at the table of thy Son, when I commemorate his precious death, but to live with thee in glory everlaſting, thro' Jeſus Chriſt. *Amen.*

DIRECTIONS.

Conclude this ſpiritual exerciſe, *and uſe ſuch other* devotions *as directed on page* 52.

The

The HYMN *for* Wedneſday *evening.*

1 O Bleſs the Lord, my ſoul!
Let all within me join,
And aid my tongue to bleſs his name,
Whoſe favours are divine.

2 O bleſs the Lord, my ſoul;
Nor let his mercies lie
Forgotten in unthankfulneſs;
And without Praiſes die.

3 'Tis he forgives thy ſins,
'Tis he relieves thy pain,
'Tis he that heals thy ſickneſſes,
And makes thee young again.

4 He crowns thy life with love,
When ranſom'd from the grave?
He that redeem'd my ſoul from hell,
Hath ſovereign power to ſave.

5 He fills the poor with good;
He gives the ſufferers reſt;
The Lord hath judgments for the proud,
And juſtice for th' oppreſt.

6 His wond'rous works and ways
He made by *Moſes* known;
But ſent the world his truth and grace,
By his beloved Son.

DIRECTIONS.

Obſerve the directions, *and* begin *the* day *according to the form ſet down in pag.* 63. 64.

The *Meditation: Thurſday* Morning.

Wherein CHRIST *is conſidered to be the* light *of the ſoul, the* director *of our actions, our* guardian, *and the* captain *of our ſalvation.*

Ariſe, ſhine, for thy light is come, and the glory of the Lord is riſen upon thee, *Iſa.* lx. 1.

I. IN the hiſtory of the blind man in the Goſpel, is delineated the natural ſtate of Chriſtians; for by nature we are truly blind in many things, not able to diſtinguiſh between good and evil, temporal and eternal things; nor to diſcern our own unworthineſs, nor the way to happineſs. A moſt diſmal and dangerous life is this, my ſoul! *what manner of joy ſhall it be to me,* (ſaid blind *Tobit*) *who ſit in darkneſs and ſee not the light of heaven?* How much more is it to be lamented, where a ſoul lives in ſpiritual darkneſs and blindneſs of mind? becauſe, it knoweth not whither it goeth.

II. How then are we to obtain light? we muſt ſeek, apply unto, and lay hold on Chriſt. He is *the Son of righteouſneſs,* and the true light that lighteneth every *one that cometh into this world:* we muſt ſeek him by fervent prayer; we muſt apply unto him by his promiſes,

miſes, and we muſt lay hold on him by faith and obedience, and more particularly by a worthy receiving of him in that holy Sacrament, where we that go duly prepared become one with him and he with us; where he vouchſafeth to enter into us, and we receive his body and blood into the tabernacle of our body and ſoul.

III. When we have found this light, that lighteneth men to their duty and to heaven, and ſecured an intereſt in him by faith and repentance, he will direct our way in the light of God; he will guide us into the way of all truth; he will not ſuffer our feet to ſlip, nor our eyes to ſlumber in the paths of virtue; he will direct us where to avoid temptation, and how to prepare our heart for obtaining thoſe benefits, which are received by the faithful in the LORD'S SUPPER.

IV. Though, my ſoul! our ſins ſhould lie heavy upon us, and our miſery ſo great, as to make us cry out with *Job, I have ſinned, what ſhall I do unto thee, O thou preſerver of men? Why haſt thou ſet me as a mark againſt thee, ſo that I am a burthen to myſelf?* Yet if we make a proper diſpoſition to receive Chriſt, he will deliver us from all our trouble; he will procure pardon of our ſins; and, like the ſtrong man in the Goſpel, he will defend us from all evil: he is that man of war, whoſe name

name is OMNIPOTENT; he is that watchman, that neither ſlumbers nor ſleeps.

V. Conſider, my ſoul! this is he that has promiſed to enter by the holy Sacrament of his body and blood into thy caſtle, to viſit, to ſtrengthen, and to defend us againſt the power and ſtratagems of our ſpiritual enemies, who continually hover about ſeeking whom they may find in their ſins, careleſs of their ſalvation, and deſtroy. For this is the divine table which God prepares before us in the preſence of our enemies; and ſhould create a great confidence in his power, and an earneſt longing for the happy hour, in which we purpoſe to receive him.

VI. But, my ſoul! he is of purer eyes than to behold iniquity and ſin: therefore, if thou deſireſt to entertain him, caſt out of the heart all impurities. He will not have fellowſhip with the deceitful. Deliver up the keys of thy caſtle, that he may freely diſpoſe of thee and me at all times and on all occaſions: and having aſked pardon for our ſins, ſay, *Deliver me, O Lord! from the evil man: preſerve me from the violent man; and keep me from the hands of the wicked, who have purpoſed to overthrow my goings.*

The

The PRAYER *for* illumination, direction, *and* defence *in our* ſpiritual welfare, *in order to a worthy receiving of the* LORD'S SUPPER.

ALmighty God, who didſt give thy Son, that, in his human nature, he ſhould be a light to lighten the Gentiles, as well as to be the glory of *Iſrael*; that he, by his doctrine and example, ſhould teach the way, and light all men to do thy will and to find thy heavenly manſions: and not only to die for man, but to remain a perpetual guardian and captain to defend him in all ſtages and ſtations of life againſt his ſpiritual enemies. Give me grace, O Lord, to walk in the light of the Goſpel of thy dear Son, and to put my whole truſt and confidence in his protection; that I may be found worthy to receive him, according to his ordinance in the bleſſed Sacrament, and be ever prepared to enter into glory, through the ſame Jeſus Chriſt, my Lord and Saviour. *Amen.*

To theſe devotions on Thurſday morning, *may be added the following portions of Scripture.*

2 KINGS chap. v. ver. 8 to the end.

JOHN chap. iii. ver. 1 to the end.

Then conclude this morning's exerciſe *with the* bleſſing *on p.* 47.

The

The HYMN *for* Thurſday *morning.*

IS there ambition in my heart?
Search, gracious GOD, and ſee;
Or do I act a haughty part?
Lord, I appeal to thee.

I charge my thoughts, be humble ſtill,
And all my carriage mild,
Content, my Father, with thy will,
And quiet as a child.

The patient ſoul, the lowly mind
Shall have a large reward:
Let ſaints in ſorrow be reſign'd,
And truſt a faithful Lord.

The *Meditation: Thurſday* Evening.

Wherein CHRIST *is conſidered as the* food and comforter *of the* ſoul, *in order to receive him* worthily *in the* LORD's SUPPER.

Come eat of my bread, and drink of the wine which I have mingled, *Prov.* ix. 5.

I. CONſider, O my ſoul! the words with which wiſdom invites thee to eat and drink, at her table. This is the voice of thy Saviour, *whoſe fleſh is meat indeed, and whoſe blood is drink indeed*: that heavenly food, which

which came down from heaven, and is preſented to the worthy communicant in the holy Sacrament; and to which Jeſus invites and calls the faithful with theſe friendly words, *Eat, O friends! drink; yea, drink abundantly, O beloved*, Cant. v. 1.

II. This is the food that ſtrengthens and refreſhes both the body and ſoul, giving them grace and power to overcome ſin. It fills with heavenly joy and comfort, ſo that It begets a loathing of temporal pleaſures. And it not only preſerveth the ſpiritual life, but enables thoſe that eat and drink thereof worthily, to obtain eternal life: for, *he that eateth this bread ſhall live for ever*, John vi. 58.

III. Yet, my ſoul! conſider that this food does not digeſt with the ſame happy effects in all that pretend to receive it. No meat, ever ſo wholeſome, does good where the ſtomach is foul, and the body diſordered. In ſuch caſes, the more and richer the food, the greater is the danger towards deſtruction. Therefore, if we hope to benefit by receiving this heavenly food; if we deſire to *taſte how ſweet our Lord is*, we ought to prepare the heart, to purge out all vicious inclinations and depraved appetites, and affections; for, theſe hinder ſpiritual digeſtion, and the ſalutary effects of that celeſtial food, to which we are invited.

Let

Let a man, ſays St. *Paul*, *examine himſelf, and ſo*, being well prepared by contrition, confeſſion, and reſolutions of ſatisfaction and amendment, and not otherwiſe, *let him eat of that bread, and drink of that cup.*

IV. If, my ſoul! we go to this feaſt duly prepared, the ſame Jeſus, who ſaid to his Diſciples, ſorrowing at the apprehenſion of his departure from them, *I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you*, will come to us again, tho' our ſins have kept him from us, and threaten us with his indignation and wrath; and he will *comfort us in all our tribulations.* For this is the real character of Chriſt in his holy Sacrament. He thereby is, in a ſpecial manner, the comforter of the afflicted, and ſpeaketh peace to the broken-hearted. The holy Communion is a torrent of pleaſure, a celeſtial river flowing with ſweetneſs from the heavenly *Jeruſalem*, an ocean of ſpiritual delights, inebriating the ſoul with unſpeakable joy.

V. However, it is required of us, my ſoul! before we can be entitled to ſuch comfort, joy and delight, that we prepare this earthly tabernacle for the accommodation of the divine Comforter, by an unfeigned ſorrow for having offended ſo good and gracious a God; (*according to the multitude of the ſorrows in a* man's *heart, the comforts* of God *delight his ſoul*) and by a deteſtation

deteſtation and loathing of the world, with a love and a craving deſire for the things that are above; and then we may, without fear, approach his holy table, and there *ſuck, and be ſatisfied*, according to GOD's eternal promiſe, *with the breaſts of his conſolations*; and we may milk *out and be delighted with the abundance of his glory.*

The PRAYER *for* improvement *in the knowledge of thoſe* benefits *and* graces, *which are given to mankind thro'* JESUS CHRIST, *preparatory to a worthy receiving of the* LORD's SUPPER.

I am the living bread, which came down from heaven: if any man eat of this bread, he ſhall live for ever: and the bread that I will give, is my fleſh which I will give for the life of the world. *John.* vi. 51.

MOST merciful Father, who gaveſt thy only begotten Son to be the food, comforter, and life of my ſoul; give me a mind to conceive and a heart to improve in the knowledge of thoſe benefits and graces, which thou haſt ordained to be conveyed into the ſoul by the holy Sacrament of the body and blood of the ſame thy ſon Jeſus Chriſt. Unfold to my ſenſes the virtue and efficacy of that inſtitution, by which I am fed with a bread, that came down from heaven, and my thirſt is quenched

quenched with drink, that flows out of the veins of my Saviour: and give me grace not only to be thankful for ſo great a favour, and to eſteem it far above all the delicious entertainments of this world; but to manifeſt the ſame by ſeeking every opportunity to feaſt on this food, and to go ſo prepared for the receiving thereof, that its virtue and efficacy may not be prevented by any impurities, baſe appetites, or vicious longings; and my ſoul be cleanſed and adorned with the fruits of repentance. Encreaſe in me the knowledge of that joy and comfort, which thou haſt made the conſtant attendant of a worthy communicant: that I may no longer be preſſed down by the weight of ſin, and toſt about upon a ſea of ſorrow and danger, ariſing from a miſtaken purſuit of the pleaſures of this world; but put in poſſeſſion of thoſe true joys, which enliven and delight the ſoul, who, confiding in thy promiſes and obedient to thy will, goes to thy holy table to ſeek for that grace, which bringeth the faithful to thy right hand, where there are pleaſures for evermore. And finally, make me know and feel that there is none other name under heaven given to man in whom, and through whom, I can receive health, life, and ſalvation, but only in the name of the ſame Lord Jeſus Chriſt. *Amen.*

A PRAYER *for a good life, in order to a worthy receiving of the* LORD'S SUPPER.

How can man be juſtified with God? or how can he be clean that is born of a woman? *Job* XXV. 4.

THOU, Lord, who didſt make man out of the ground, doſt know that this foundation of his frame and being is in the duſt. Work in my mind, by thy grace, a perpetual remembrance of the frailty and weakneſs, and of the miſery of this my preſent ſtate, life, and condition; that I may not truſt in vanity, but in thee the living God, my only ſupport and comfort. Draw off my mind and affections from all things here below, and fix them upon thee and upon thy happineſs: the faſhion of this world paſſeth away, and all things therein; but thou remaineſt for ever, the only ſtrength and ſupport of my ſoul. Be thou my food, reſt, comfort, and life; that when I have paſſed thro' the vanity and emptineſs of this ſhort and miſerable life, I may be received into the manſions of eternal bliſs, thro' the merits of Jeſus Chriſt. *Amen.*

DIRECTIONS.

Conclude this ſpiritual exerciſe, *and uſe ſuch other* devotions, *as directed* on page 72.

The

The Hymn *for* Thursday *evening.*

1. DEEP in our hearts let us record
The deeper sorrows of our Lord;
Behold the rising billows roll
To overwhelm his holy soul.

2. In long complaints he spends his breath,
While hosts of hell, and powers of death,
And all the sons of malice join
To execute their curst design.

3. Yet, gracious God, thy power and love
Has made the curse a blessing prove;
Those dreadful sufferings of thy Son
Aton'd for sins, which we had done.

4. The pangs of our expiring Lord
The honours of thy law restor'd:
His sorrows made thy justice known,
And paid for follies not his own.

5. O, for his sake, our guilt forgive,
And let the mourning sinner live:
The Lord will hear us in his name,
Nor shall our hope be turn'd to shame.

The Sixth Day of the Week.

Directions.

Observe the directions *and begin this day, according to the form set down on page* 63, *and*

ſet this day apart for holy faſting *and* abſtinence.

The *Meditation* for *Friday* Morning.

Wherein CHRIST *is conſidered under the character of the* prince *of* peace, *the* good ſhepherd, redeemer, *and* advocate.

Glory to God in the higheſt, and on earth peace, good will towards men. *Luke.* ii. 14.

I. O MY ſoul! the ſame JESUS, whom thou deſireſt to receive, appears this day to thee under the moſt amiable characters. He is the *prince of peace*, who came into this world to make peace between God and man; to eſtabliſh peace amongſt all men, and to give every one, that calls on his name, peace of mind and conſcience. This is the peace, which every worthy communicant may be ſure to obtain thro' him in the holy Sacrament, where we commemorate the peace-offering of his body for the ſins of the whole world: where the cement of union, and love, or charity, is made amongſt chriſtians; and wherein a man is enabled to conquer his own unlawful appetites, and live without fear of thoſe enemies, which are of his own houſhold. But remember, if we deſire this peace ever ſo earneſtly, and continue in ſin, our prayers will not be heard, our faith will be vain, and we

we ſhall be given up to a reprobate ſenſe, for *there's no peace to the wicked.*

II. *As in* Adam *all men die, even ſo in Chriſt ſhall all be made alive.* We are all under the dominion of ſatan, caſt off from the face of GOD, by our tranſgreſſions: nor were there any means to eſcape the juſtice of the Almighty, and the puniſhment due to our crimes, nor to free us from the bondage of the devil, had not the only begotten Son of God offered himſelf a ſacrifice to appeaſe the wrath of his Father, to deliver us from the power of ſatan, to break the bonds of death, and to open heaven gates for repenting ſinners: which ſacrifice once offered in his human nature upon the croſs, our Saviour has inſtituted and ordained to be perpetuated in ſuch a manner, that as often as we ſhall eat of the bread and drink of the cup in the LORD'S SUPPER worthily, we ſhall partake of the merits of his death and paſſion, and be raiſed from the death of ſin unto a life of righteouſneſs. So that, my ſoul, the Lord in his mercy and goodneſs has provided, that tho' we ſhall often fall into the hands of our ſpiritual enemies; we ſhould never want means to free ourſelves again from their dominion.

III. This is the ſame Jeſus, whom we are now preparing to receive in the ſacred communion. Who is not only our redeemer,

but our advocate alſo with his Father; to plead our infirmities by nature, and to intercede for us, through his own merits, when we, by tranſgreſſion and ſin, have incurred the diſpleaſure of the Almighty. Let us therefore, earneſtly wiſh for the hour, wherein this advocate with the Father, Jeſus Chriſt the righteous, has promiſed to enter into this my earthly tabernacle, by the conveyance of that holy Sacrament. In this bleſſed communion we may confidently open unto him all our grievances and neceſſities, for which we want him to plead in our behalf before the ſupreme court of heaven. But unleſs we cleanſe our hearts by faith and repentance, there is no hope of his coming, nor of his mediation and aſſiſtance. He cannot dwell with a froward heart, neither will he attend to the prayer of them that continue in ſin.

The PRAYER *for the* benefits *of the* prince of peace, *our* good ſhepherd, redeemer, *and* advocate, *in order to a worthy receiving of the* LORD'S SUPPER.

He ſhall deliver the poor when he crieth: the needy alſo, and him that hath no helper. *Pſal.* lxxii. 12.

ALmighty Lord and everlaſting God, grant me a right underſtanding of thy bleſſed will in all thy divine diſpenſations; that I, being

ing admitted by thy grace into the kingdom of peace, founded by Jeſus Chriſt, I may be able to ſubdue my paſſions, reſtrain my appetites, and live in love and peace with all mankind; and in all ſubmit to thy holy will and commandments. But, as I am conſcious of my own diſobedience; and that, as I having forſaken and departed from the ways of thy peace, miſery and deſtruction muſt be my portion, if thou, my God, ſhalt be extreme to mark what I have done amiſs; hearken unto my voice; breathe forth thy ſpirit, and thy bleſſing of peace upon me, both inwardly in my conſcience, and outwardly in all my words and actions. And give me grace, O Lord, to know and practiſe my duty to thee, my God, and to my bleſſed redeemer, the good ſhepherd of my ſoul, and my perpetual advocate; that after my obedience and ſufferings for thine and his glory in this world, I may enter into his heavenly kingdom, may be with him where he is, and may behold his glory, and partake thereof, through his moſt gracious interceſſion for me; to whom with thee, O Father, be all glory and honour now and for ever. *Amen.*

A PENITENTIAL LITANY,
Taken out of the HOLY SCRIPTURES.

GOD

GOD the Father of heaven, have mercy on me, thro' the interceſſion of thy Son Jeſus Chriſt.

God the Son, redeemer of the world, offer up my prayer unto thy Father and my Father, thy God and my God.

God the Holy Ghoſt, who proceedeſt from the Father and the Son, guide me in the way of truth.

O holy, bleſſed, and glorious Trinity, three perſons and one God, have mercy on me.

O God, who doſt not deſire the death of a ſinner, but rather that he be converted and live,

Who didſt not ſpare the rebellious angels, but didſt caſt them into the abyſs of eternal torments,

Who didſt call *Adam* to an acknowledgment of his ſin, and to repentance,

Who didſt put away from thy countenance the reprobate *Cain*, who deſpaired of thy mercy,

Who didſt, in thy mercy, preſerve *Noah* from the flood, and the deſtruction of a wicked world,

Who didſt bring *Lot* from the midſt of ſinners,

Who didſt puniſh *Pharaoh* with many plagues for his hypocriſy and hardneſs of heart,

Have mercy on me, and pardon my ſins.

Who

Who didſt deliver thy people *Iſrael* from the hard bondage of *Pharaoh*, when they cried unto thee in their diſtreſs,

Who didſt ſhew mercy to the *Ninevites* repenting in faſting, ſackcloth, and aſhes,

Who didſt bring *David* to the confeſſion of his ſin, by the miniſtry of *Nathan* the prophet,

Who didſt forgive the ſin of *David*, when he confeſſed and repented,

Who didſt pardon *Ahab*, when he humbled himſelf and repented,

Who didſt hearken to the prayer of *Manaſſeh*, when he repented and didſt reſtore him unto his kingdom, when he, with all his heart, returned unto thee,

Who didſt ſave *Mordecai* from the gallows, when he called upon thee in ſackcloth and aſhes,

Who didſt command the prieſts to weep, pray, and offer ſacrifice for the people,

Who didſt ſend thy Son into this world to ſave ſinners,

Who, being rich in mercy, for thy great love wherewith thou lovedſt mankind, didſt quicken them by thy grace in Chriſt, when they were dead in ſins,

Have mercy on me, and pardon my ſins.

Who

Who didſt ſignify thy acceptance of the Publican's humility and repentance,

Who haſt given hopes of pardon and forgiveneſs to ſinners, in the parable of the prodigal ſon,

Who didſt carry ſalvation to the houſe of *Zaccheus*, when he repented and made reſtitution,

Who didſt abſolve the woman taken in adultery,

Who didſt forgive the many ſins of *Mary Magdalene*, becauſe ſhe loved much,

Who didſt, by one kind look, bring *Peter* to acknowledge his ſin, and to weep bitterly, after he had denied his Saviour thrice,

Who didſt promiſe the penitent thief upon the croſs that he ſhould be in Paradiſe,

Who didſt never commit ſin, and didſt bear my ſins, and the ſins of all men, in thy own body upon the croſs,

Who wouldeſt not that any ſhould periſh, but that all men ſhould repent and live,

Who didſt come to ſeek and to ſave, what was loſt,

Who haſt mercy on all men,

Who art a propitiation for our ſins,

Have mercy on me, and pardon my ſins.

Who

Who haſt mercy on ſinners, who turn unto thee in faſting, weeping, and mourning,

Who, when we have repented, doſt not remember our ſins any more,

O God of all goodneſs, mercy, patience, and long-ſuffering, who repenteth him of the evil, *Joel.* ii. 13.

Have mercy, &c.

Be merciful unto me, and forgive me,

From all evil,

From all ſin,

From a ſudden and unprepared death,

By the baptiſm and faſting, the labours and ſorrows, and by the precious blood of thy Son, which was ſhed for the remiſſion of our ſins,

In the day of tribulation, diſtreſs, and of thy fearful judgment,

I, a ſinner, do beſeech thee to hear me.

Good Lord, deliver me.

That thou wilt pleaſe to bring me to true repentance,

That I may judge myſelf, and eſcape thy judgment,

That I may bring forth fruits of repentance in due ſeaſon,

That as I in my members have ſerved uncleanneſs and iniquity, ſo I may now make them ſerve righteouſneſs unto holineſs,

I beſeech thee, &c.

That

That I may no longer ſerve the devil, nor ſuffer the ſun to go down upon my wrath,

That, denying ungodlineſs and all worldly deſires, I may live ſoberly, godly, and righteouſly in this life,

That I may chaſtiſe my body, and bring it into ſubjection,

That ſin may not reign in my mortal body,

That I may not yield my members inſtruments of unrighteouſneſs unto ſin,

That I may not love the world, nor thoſe things which are in the world,

That I may not conform to this world, but that I may be transformed by the renewing of my mind,

That I may not be wiſe in my own conceit,

That I may not be drunk with wine, wherein is exceſs; and that, as a true member of Chriſt, I may crucify my fleſh, with the affections and luſts thereof,

That no corrupt communication may proceed out of my mouth, but that which is good to the uſe of edifying,

That all bitterneſs and wrath, anger and clamour, and evil ſpeaking, be put away from me, with all malice,

I beſeech thee to hear me good Lord.

That

That I may not be deſirous of vain glory,

That I may put off the old man with the affections and luſts, and put on the new man renewed in righteouſneſs and holineſs,

That I may not live according to the fleſh; but that I may by the ſpirit mortify the deeds of the fleſh,

That I may never deſpiſe the riches of thy goodneſs, patience, and long-ſuffering,

That with confidence approaching to the throne of grace, I may obtain mercy, and find grace in the day of my diſtreſs,

That being cloathed with the whole armour of God, I may be able to ſtand againſt the wiles of the devil,

That I may with fear and trembling work out my ſalvation,

That I may account all loſt for Chriſt,

That being dead unto ſin, I may live unto righteouſneſs,

That having paſt through things temporal, I may, at laſt, obtain thoſe things, which are eternal in thy kingdom,

That thou wilt pleaſe to hear me, good Lord!

I beſeech thee to hear me good Lord.

Thro' the Lamb of God, who taketh away the ſins of the world, ſpare me, good Lord.

Thro' the Lamb of God, that taketh away the ſins of the world, hear me, good Lord.

Thro' the Lamb of God, that taketh away the ſins of the world, have mercy upon me.

O God, who created me and all the world, hear my prayer.

O Redeemer of me and of all mankind, intercede for me.

O Holy Ghoſt, guide me into the way of all truth.

Our Father which art in heaven, *&c.*

A PRAYER *for* ſincere repentance, *and for* GOD's pardon *and* forgiveneſs, *preparatory to the receiving of the* LORD's SUPPER.

O GOD, who never turns away thy face from any of thy creatures, who turn unto thee; but art always ready to receive thoſe who ſeek thy ſalvation, in the way thou haſt preſcribed by thy holy word and ſacrament: look down with an eye of pity and compaſſion upon me thy ſervant, who moſt humbly aſks pardon and forgiveneſs! and grace to enable me to fulfil thy commandments.

Oh! conſider the frailty of my nature with an eye of compaſſion, and graciouſly ſupply the

the defect of my endeavours; that I may, thro' thy infinite mercy, obtain pardon of all my ſins; be confirmed in thy ſervice, and at laſt obtain the reward thou haſt promiſed to thoſe that die in thy faith and fear. All which I beg in the name and through the mediation of Jeſus Chriſt. *Amen.*

An Act *of* Contrition.

I Believe in Jesus Christ, God and man, by whom the world was made, and by whom alone it is to be ſaved.

I am heartily ſorry, that I have offended the Lord my God, whom I love above all things.

I am firmly reſolved to ſin no more; to avoid all occaſions of ſinning; to confeſs my tranſgreſſions, and to lead a new life.

I offer the moſt ſacred life, paſſion, and death of Jesus Christ, and the whole price of his blood, poured out for the ſins of mankind, in ſatisfaction for my ſins. And,

I truſt in the infinite goodneſs and mercy of thee, my God! that thou wilt pardon all my ſins by the merits of that precious blood.

And that thou wilt give me grace ſufficient to eſtabliſh me in a holy life, and to conduct me therein according to thy will, all the days of my abode here upon earth.

Then having examined *your* conſcience, *as on* Sunday evening, *add the following* SELF-ACCUSATION.

O MOST loving GOD, I, an ungrateful and loſt man, return to thee, after I have wandered far from thy fold: I now ſeek thee, as a friend, whom I have made mine enemy. I have ſinned again and again, deſpiſed thy councils, and contemned thy commands; I have even tranſgreſſed in ſuch points, as I know would diſpleaſe thee moſt.

I was ſenſible of my guilt, and yet I wilfully ran into temptation, and preferred ſin to thy love. Thus, O Lord! I offended thy divine Majeſty, and loſt thy favour: I loſt heaven, and condemned myſelf; but for what? For a nothing, and mere vanity. For, what elſe is that pleaſure—that action—that word —or that thought—which I have deſired, done, and entertained, [*here recollect the* particular offences, *of which* conſcience *ſhall condemn you.*]

I know, O Lord! that thou art to be loved above all things. Pardon me, O GOD! that I have preferred my honour, my worldly intereſt, and luſts to thee, to thy law and to thine honour which ought to be more dear to me than all the world.

I moſt

I moſt juſtly bewail, that I have ſo often done thoſe things that muſt be repented of: yet, although I have hitherto been ſlow to works of piety and devotion, and too nimble and delighted in the paths of unrighteouſneſs; I am reſolved to depart from iniquity, and, by thy help, O Lord! to lead a new life, to follow thy commandments, and walk in thy ways all the days of my life. O may this my holy reſolution be ſealed in heaven! Create in me, O God, a contrite heart, and renew in me a right ſpirit, that I may never more offend thee; that I may live in thy faith, fear, and love; and that I may continue therein unto my life's end, thro' Jeſus Chriſt. *Amen.*

A PRAYER *to implore* GOD's aſſiſtance *in our endeavours for* a new life, *preparatory to the receiving of the* HOLY SACRAMENT.

The Lord ſhall reward me after my righteous dealing, according to the cleanneſs of my hands ſhall he recompenſe me. *Pſal.* xviii. 20.

ALmighty and moſt merciful Lord, I have ſworn, and am ſtedfaſtly purpoſed to keep thy righteous judgments, O GOD! But, tho' my ſpirit is willing, my fleſh is weak; nor can I do any thing that is good of myſelf: for, I ſhall no ſooner riſe from my devotions, but I know that temptations await for me, and thoſe very ſins, which I have now ſolemnly

and ſincerely renounced, will again enter in and overcome me, unleſs thou, O Lord, doſt ſtrengthen me; give me a way to eſcape; and when I have done all, to ſtand by thy all-ſufficient grace.

I moſt humbly and earneſtly aſk the gift of thy holy ſpirit, by whom thou didſt promiſe to purify my nature, to ſtrengthen my weakneſs, to comfort me in troubles, to draw me from the errors of my ways, to ſupport me under, and to deliver me from, temptations; to guide me in the way of truth, and to aſſiſt me in all parts of my duty.

O ſuffer me not to account thy ſervice a burthen, thy worſhip a trouble, and this preparation for receiving the ſacrament of CHRIST's *body and blood* a needleſs and unneceſſary exerciſe of devotion: but permit no accident from without, nor weakneſs within me, to hinder or diſcompoſe my duty to employ every opportunity of doing and receiving good.

Thou, ſearcher of hearts! well knoweſt that the ſins, to which I am moſt expoſed, are [*here recollect thoſe ſins,*] and herein will lie my greateſt danger of falling: but, I beſeech thee hear my prayer, and ſuffer me not to depart from thee. Hold thou up my goings in thy paths, that my footſteps ſlip not.

O work

O work in me that victorious faith, by which I may overcome the world, the flesh, and the devil.

Direct and assist me by thy grace; and govern all my thoughts, words, and deeds, that they may be irreproveable in thy sight.

Teach me so to number my days, that I may apply my heart unto that wisdom, which is from above.

Incline my heart to watch and pray, that I may never more be beguiled by the deceitfulness of sin; never be betrayed by my own treacherous heart, nor surprized by my ghostly enemy.

Preserve me from entering into the counsel of the ungodly, into the way of sinners, and from keeping company with the scornful; that I may remember no precedents for sin, nor receive scandal, nor be obliged to frame myself to the humours of profane persons: that I may not become partaker of other men's sins, nor be drawn in to comply with ungodly customs and fashions. But, give me grace to rejoice in the company of those, whose delight is in the law of the Lord; to imitate them, who exercise themselves therein day and night, and by their conversation to grow in grace, and to do what is most acceptable in thy sight, thro' JESUS CHRIST. *Amen.*

DIRECTIONS.

To theſe devotions on Friday morning, *may be added the following portions of* Scripture.

ISAIAH chap. lxiv. from ver. 3. to ver. 10.
JOHN chap. x. from ver. 1. to ver. 15.

Then conclude this morning's exerciſe with the Bleſſing *on* page 47.

The HYMN *for* Friday *morning.*

1 THRICE happy man who fears the Lord,
Loves his commands, and truſts his word;
Honour and peace his days attend,
And bleſſings to his ſeed deſcend.

2 Compaſſion dwells upon his mind,
To works of mercy ſtill inclin'd:
He lends the poor ſome preſent aid,
Or gives them, not to be repaid:

3 When times grow dark, and tidings ſpread
That fill his neighbours round with dread,
His heart is arm'd againſt the fear:
For, GOD, with all his pow'r, is there.

4 His ſoul well fix'd upon the Lord
Draws heavenly courage from his word;
Amidſt the darkneſs light ſhall riſe,
To chear his heart and bleſs his eyes.

5 He hath diſperſt his alms abroad,
His works are ſtill before his GOD;

His

His name on earth ſhall long remain,
While envious ſinners fret in vain.

The *Meditation* for *Friday* Evening.

Wherein CHRIST *is conſidered in the character of a* bountiful *and* merciful Giver, *as the* King of glory, *and* Pledge *of our future glory; in order to prepare us for a worthy receiving of him in the* LORD'S SUPPER.

Forgive us our debts, as we forgive our debtors. *Matt.* vi. 12.

I. CONſider, my ſoul! that, according to our nature, we are in want of every thing; and that the only means to obtain what we want, both in a ſpiritual and natural way, is to ſeek for it, thro' JESUS CHRIST, who is more ready to give than we are to receive. We are poor and naked; we are born in ſin, and prone to wickedneſs: but he has promiſed, that we ſhall receive both peace and plenty, a bleſſing upon our honeſt endeavours to live in this world, grace to reſtore us to God's favour, ſtrength to reſiſt the temptations of our ghoſtly enemies, and an aſſurance of eternal happineſs in the world to come; if we continue ſtedfaſt in his faith, obey the

Goſpel and in his name ſend up our petitions to the throne of God the Father.

II. But then, my ſoul! we are to prepare ourſelves in a proper manner for this intercourſe with our God. Tho' he has promiſed to hear, and to receive, and to grant our petitions, and to pardon our tranſgreſſions, and to deliver us, and to ſave us: tho' JESUS, the Son of God, has promiſed to come unto us in the communion of his body and blood; yet all theſe promiſes are conditional, they are not to be fulfilled till we ſincerely repent; for God doth not hear ſinners, till we ſeek him by profound humility, or by a ſenſe of our own unworthineſs; till we have reſolved to amend our life and manners, and can live in love and charity with all men: and till we forbear to aſk vain and unprofitable things, and have learned to pray with conſtancy and perſeverance, nothing doubting.

III. It is thus we are to prepare ourſelves for a worthy receiving of the Lord's Supper. When we ſhall not only receive bountifully and mercifully the gifts of GOD, thro' JESUS CHRIST, but we ſhall alſo receive CHRIST, as the King of Glory and a Pledge of our future happineſs. CHRIST is the fountain whence glory is derived to all; and from whom flow all gifts of grace to the faithful. And he has given us this ſacrament of his precious bo-

dy

dy and blood, as a pledge of our future glory A pledge, that doth not only ſerve as an aſſurance, but brings with it the luſtre of habitual grace, preſerves the ſoul in patience under the afflictions of an adverſe world, gives a ſpiritual agility readily to obey the commands of God, and enables us to go thro' and overcome all difficulties.

IV. Let us, therefore, exert all our powers, reaſon, and will, to open the gates of the heart for the reception of this king of glory. Let us raiſe them only to ſuch things as are heavenly and everlaſting. Let us do all to the honour and glory of God, and the King of Glory will enter into us, and make the worthy communicant partaker of his glory. And let us, therefore, prepare ourſelves worthily to receive this pledge of our future glory, in the way that we are taught by the Goſpel; and let us bleſs the infinite mercy of God, who hath given the pledge of the ſpirit in our hearts. 2 *Cor.* i. 2.

The PRAYER *for a* ſpirit *of* devotion, *in order to a worthy receiving of the* LORD'S SUPPER.

O come let us fall down and kneel before the Lord our maker. *Pſal.* xcv.

O GOD, unto whom all hearts be open, all deſires known, and from whom no ſecrets are hid: I moſt humbly beſeech thee,

who haſt ordained prayer for the help of mankind, and to preſerve a ſenſe of our dependance on thee, that I may retain ſuch a due ſenſe of thy commandment to pray, as never to faint in that holy exerciſe.

Oh! let me be poſſeſſed with that ſacred awe and reverence, which thy preſence has a right to demand; that when I approach the throne of grace, I may not loſe a lively ſenſe of thy almighty power, nor of thy unparalleled goodneſs; but remember, that I am then before my God, my Judge, and my Creator; before him, who alone is able to caſt into hell, and to raiſe me to eternal life: and before him, who puniſheth thoſe that deſpiſe him with everlaſting ſhame, and offers himſelf for their inheritance, who ſeek him in humility and ſingleneſs of heart.

Grant unto me ſuch an attention of mind, as becomes the importance of this devout exerciſe of preparation for the LORD'S SUPPER, Deliver me from all thoughts, that might draw me from that holy purpoſe. Baniſh from my ſoul and body all vanity and idleneſs, every degree of worldly care, and whatever the adverſary may offer to divide my addreſſes.

Give alſo, O Lord, ſuch a fervor of ſpirit as may give life to my petitions. Render them the work of the whole man, and thereby acceptable in thy ſight. Deliver me from

once

once attempting to honour thee with my lips only: and let all my addreſſes be the effect of an unſhaken reſolution to forſake all ſin.

And thou, O God, who hadſt reſpect unto the offering of *Abel*, grant of thy mercy, that I may approach thee with his diſpoſition of mind, and meet with the like acceptance at thy holy table. Grant that I may always aſk thy favours in ſuch a manner, as to experience the truth of thy promiſes; and that thou wilt not puniſh me, when through frailty or indiſcretion I happen to aſk amiſs. And grant that in this and in all my prayers I may never ſeek thee, but thro' the merits of JESUS CHRIST my Lord and Saviour. *Amen.*

SACRAMENTAL EJACULATIONS.

WIPE away the tears from thine eyes, and expel deſpair from thine heart.

He that is infinite in power to puniſh, is infinite in goodneſs alſo to ſave, and to ſpare and to forgive.

Thy mercies, O Lord, are over all thy works; but thy love, which ſent thy Son to atone for the ſins of the whole world, is above all thy mercies.

How many bleſſings have we daily received from the moment we were brought into the world? How are we ſafe under his providence?

The

The paſtors who feed our ſouls are his appointment.

He hath founded his Church on a rock for the ſecurity of our faith.

He hath ſealed his love with ſacraments of grace, to nouriſh in us the life of charity.

Thy ſon invited his Diſciples, and by them all the world to partake of his bleſſed body and blood.

A feaſt of peace and love! whereby the benefits of his paſſion are made over to the meaneſt gueſt, if he comes truly prepared.

He invites us with a Come unto me all that labour after holineſs, and are oppreſſed with the burthen of their ſins.

Come unto me ye who hunger and thirſt after the kingdom of God, and I will refreſh your ſouls with the wine of gladneſs and the bread of life.

Shall the Lord invite and call me, and ſhall I not go? Shall the captive preſume to refuſe the call of him, that would make him free?

Let us then enter his gates with praiſe, the place where his honour dwelleth.

O the comforts, which overflow the ſouls of them, that receive him worthily!

Directions.

Conclude this ſpiritual exerciſe, *and uſe ſuch other* devotions, *as directed on page* 52.

The

The HYMN *for* Friday *evening.*

1 THE wonders, Lord, thy love has wrought
Exceed our praiſe, ſurmount our thought:
Should I attempt the long detail,
My ſpeech would faint, my numbers fail.

2 No blood of beaſts on altars ſpilt
Can cleanſe the ſouls of men from guilt;
But thou haſt ſet before our eyes
An all ſufficient ſacrifice.

3 Lo! thine eternal ſon appears,
To thy deſigns he bows his ears;
Aſſumes a body well prepar'd,
And well performs a work ſo hard.

4 "Behold, I come, (the Saviour cries,
With love and duty in his eyes)
"I come to bear the heavy load
"Of ſins, and do thy will, my God.

5 "'Tis written in thy great decree,
"'Tis in thy book foretold of me,
"I muſt fulfil the Saviour's part,
"And lo! thy law is in my heart.

6 "I'll magnify thy holy law,
"And rebels to obedience draw,
"When on my croſs I'm lifted high,
"Or to my crown above the ſky.

7 "The ſpirit ſhall deſcend and ſhow
"What thou haſt done, and what I do;

"The

" The wond'ring world ſhall learn thy grace,
" Thy wiſdom and thy righteouſneſs."

A PRAYER *for a meek and quiet Spirit.*

O Father of all mercies, look with pity on my frail and weak nature. My paſſions are ſtrong and violent, and I am prone to peeviſhneſs and anger. This is what I bewail, and lament, humbly beſeeching thee to pardon all this my ſin and folly, and to give me a meek and quiet ſpirit, a patient and forgiving temper, and an humble, charitable, and chriſtian diſpoſition, through Jeſus Chriſt my Saviour. *Amen.*

DIRECTIONS.

Conclude this ſpiritual exerciſe, *and uſe ſuch other* devotions, *as directed on page* 52.

The SEVENTH DAY of the WEEK.

DIRECTIONS.

Obſerve the directions, *and* begin *the* day *according to the form ſet down in page* 63.

The *Meditation: Saturday* Morning.

Wherein CHRIST *is conſidered as a* banquet, *an* offering, *and* ſacrifice, *and our heavenly food in the ſacrament of the* LORD'S SUPPER.

Come

Come eat of my bread, and drink of the wine which I have mingled. Forſake the fooliſh and live, and go in the way of underſtanding. *Proverbs* ix. 5. 6.

I. CONſider, my ſoul, that thou art preparing to feaſt upon the body and blood of CHRIST: A feaſt made for all nations to feed on; a feaſt not for a few days, but to continue to the end of the world; a feaſt furniſhed with ſuch variety, that it contains all delights, and a reliſh for all palates. Its meat nouriſheth unto everlaſting life. Beſides, this feaſt exceeds the magnificence of the greateſt potentates upon earth, whether we conſider the dignity of the gueſts, the quality and number of waiters, and the ſumptuous ſervice of gold, ſilver, *&c.* For, here we meet the three divine perſons of the moſt bleſſed Trinity: Here the angels aſſiſt their Lord; and the ſervice is divine grace on the part of God, and faith and a pure conſcience on the part of man. Let us then prepare the appetite of our ſoul, that it may be filled with this heavenly banquet. Let us receive it with faith, and believe that God will thence forward take up his abode in us. Let us learn with what reverence we ought to behave ourſelves at the holy table; and let us not preſume to approach thereunto, without having firſt cleanſed the heart from all evil.

II. CHRIST

II. CHRIST ſo loved us that he gave himſelf for us, an offering and a ſacrifice to God for a ſweet ſmelling ſavour: A ſacrifice which did not conſiſt in burnt offerings and the blood of the creature, but in the death of the ſon of God made man, which opened heaven gates for all mankind. But, my ſoul! the benefits of this ſacrifice are not to be obtained without purity on our part. No unclean perſon ſhall approach the altar, that he prophane not the ſanctuary of God, not without brotherly love and charity: *Therefore if thou bring thy gift to the altar, and remembereſt that thy brother hath ought againſt thee; leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and than come and offer thy gift.* Matt. v. 23. &c.

III. Conſider alſo, my ſoul! what need we have of refreſhment in this our journey to heaven; and that we ſhall certainly faint by the way, if we ſeek not this refreſhment and food in the Sacrament of the Lord's Supper. This is the *bread of life* which came from heaven; this is the *living water* that ſpringeth up unto everlaſting life. Yet this meat and drink, of itſelf moſt comfortable and nouriſhing, will not produce theſe good effects, except it be received into a well prepared and clean ſtomach; for, if it be foul, it eateth and drinketh its own damnation, not diſcerning the Lord's body.

Therefore

Therefore let us cleanſe ourſelves from all inordinate affections of body and ſoul, and then this heavenly food will enable us to run chearfully in the way of God's commandments, and to arrive at the manſions of eternal joy, where there are pleaſures for evermore.

The PRAYER *for* repentance *and* holy reſolution, *in order for a worthy receiving of the* LORD's SUPPER.

The Lord knoweth the way of the righteous, and the way of the ungodly ſhall periſh. *Pſal.* i. 7.

BEhold me, thy ſervant, O Lord! proſtrate before thy divine majeſty, ſeeking for mercy and forgiveneſs, and grant that in my repentance, I may be careful to bring forth fruits, that bear ſome proportion to the number and heinouſneſs of my offences; to the ſtrength of my evil habits; to thy anger which is due to them, and to the meaſures of that grace, by which it is effected. Let me give proof of my converſion by a thorough change of life, and a deſire of making recompence for all the injuries done by me, in thought, word, or deed. And pardon me for the many times in abuſing thy mercy, by pretending to repent, without actual amendment.

I do in the moſt ſolemn manner I am able, knowingly, deliberately, of my own accord, proteſt, vow, and promiſe in thy preſence, O Lord

O Lord God, who knoweſt the ſecrets of my heart, and who, as I expect and firmly believe, will treat me both here and hereafter, according to the ſincerity of this my reſolution: I do, before thee, as I believe eternal ſalvation, deſire, promiſe and fully purpoſe and reſolve, to honour, ſerve, and obey thee, for ever hereafter; giving and dedicating unto thee all the powers and faculties of my ſoul and body, to be thy faithful and obedient ſervant for ever; nor will I ever revoke, unſay, or repent me of this my ſolemn vow, or any the leaſt part thereof; but I will follow the example of JESUS CHRIST, and go on with my earneſt and moſt vigorous endeavours, and God's aſſiſtance, to perfection in all chriſtian duties, as far as human nature is capable, aſſiſted by divine grace.

I deſpiſe all praiſe, vanity, pleaſure, and the gaudy follies of a deceitful world. I renounce them all. I will caſt off their yoke, and, for the future, ſanctify the Lord God in my heart.

Grant me, therefore, Almighty God, grace and ſtrength to perform this my holy reſolution, and my vow, through JESUS CHRIST, my Lord: And I heartily thank thee, O heavenly father, who haſt called me to this ſtate of ſalvation, through the ſame JESUS CHRIST, my Saviour. *Amen.*

A PRAYER

A PRAYER *that* GOD *would aſſiſt* and *accept* our *Preparation* for a worthy receiving of the LORD's SUPPER.

O let my heart be ſound in thy ſtatutes, that I be not aſhamed. *Pſal.* cxix. 80.

I Proſtrate myſelf before thee, moſt gracious God, and merciful father, in an humble acknowledgement of my unworthineſs and inability to do any thing that is good by my own ſtrength. I am ſenſible that without thee I can do nothing; and, therefore, I beſeech thee to aſſiſt me with thy grace, and accept theſe my endeavours to prepare myſelf for the worthy receiving of the ſacrament of the body and blood of thy dear ſon. Stir up ſuch affections in me and fill my ſoul with ſuch meditations, as are ſuitable to this ſolemn occaſion: And grant me ſuch a lively ſenſe of my former ſins, and of the ſufferings of my bleſſed Saviour for them, that my heart may be truly affected with a godly ſorrow, and with a thorough hatred and abhorrence of every thing that is offenſive in thy ſight, and that may effectually engage me to live to him, who died for me: All which I aſk in the name, and through the merits of the ſame, thy ſon, and my redeemer, JESUS CHRIST the righteous. *Amen.*

DIRECTIONS.

Directions.

To theſe devotions on Saturday morning *may be added the following portions of* ſcripture.

Iſaiah lxvi, *chap. from verſe* 1 *to the end.*
John xiv. *chap. from verſe* 1 *to verſe* 28.

Then conclude this morning's exerciſe with the prayer *and* bleſſing *on page* 46 *and* 47.

The Hymn *for* Saturday *morning.*

1 LORD, I am vile, conceiv'd in ſin;
And born unholy and unclean;
Sprung from the man whoſe guilty fall
Corrupts the race, and taints us all.

2 Soon as we draw our infant-breath,
The ſeeds of ſin grow up for death;
Thy law demands a perfect heart;
But we're defil'd in every part.

3 [Great God, create my heart a-new,
And form my ſpirit pure and true:
O make me wiſe betimes, to ſpy
My danger and my remedy.]

4 Behold I fall before thy face;
My only refuge is thy grace:
No outward forms can make me clean;
The leproſy lies deep within.

5 No bleeding bird, nor bleeding beaſt,
Nor hyſſop-branch, nor ſprinkling prieſt,
Nor running brook, nor flood, nor ſea,
Can waſh the diſmal ſtainaway.

Jesus

6 JESUS, my God, thy blood alone
Hath power ſufficient to atone;
Thy blood can make me white as ſnow;
No *Jewiſh* types could cleanſe me ſo.

7 While guilt diſturbs and breaks my peace,
Nor fleſh nor ſoul hath reſt or ceaſe;
Lord, let me hear thy pardoning voice,
And make my broken bones rejoice.

The *Meditation: Saturday* Evening.

Wherein is conſidered the preparation neceſſary *for receiving the* HOLY SACRAMENT.

Bleſſed is he that ſhall eat bread in the kingdom of God. *Luke* xiv. 15.

I. MY ſoul! he that preſumed to come to the marriage feaſt, without his wedding garment, was caſt into utter darkneſs. Therefore, the devout exerciſe, in which we are engaged, during the courſe of this week, has been in order to avoid that terrible judgment, which is threatened againſt thoſe that preſume to come to the Lord's table, without due preparation; without this we ſhould make that our poiſon, which is the food of life.

II. Let us, then, recollect how far we have complied with this obligation. The A-

poſtle's

poſtle's direction is to *examine ourſelves before we eat of that bread, and drink of that cup.* Let us, therefore, ſearch the inward receſſes of our heart; are we prepared with a ſtedfaſt *faith?* without this it will be impoſſible to pleaſe God. *Let us draw near with a true heart, in full aſſurance of faith,* prepared to receive the body and blood of Chriſt ſacramentally, in the manner it was inſtituted and ordained, for the ſtrengthening and refreſhment of the ſouls of the faithful, without deſtroying the religious effects of our devotion by a too curious enquiry into the manner of Chriſt's preſence in that ſacrament.

III. Have we examined our conſcience, and purged it from all filthineſs and naughtineſs? The ſame Apoſtle that bids us draw near with faith, requires that the heart be *ſprinkled from an evil conſcience.* Have we that godly ſorrow which worketh repentance? Have we mortified the deeds of the body? Have we crucified the fleſh, and the world? And do we feel in us that wiſdom which is from above, and is firſt pure, then peaceable, gentle, eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy?

IV. Examine our affections. Do we hunger and thirſt after righteouſneſs? Do we preſume to go to the LORD'S TABLE, through cuſtom

cuſtom, or faſhion, or for ſome worldly purpoſe only? woe be to that man! he had better never have been born. They that don't come to that heavenly feaſt with joy, and ſingleneſs of heart; with deſire and panting, as the hart panteth after the water brooks, will be ſent empty away: they are not worthy to feed of the good things, reſerved for them that come prepared to this holy ſacrament.

V. Have we added, unto theſe qualifications, our earneſt prayers? If we expect to taſte of the ſweet fruit of Chriſt, we muſt not be weary in our devotions, but ſit down under his ſhadow, in prayer and meditation, with delight. He that ſent quails to the *Iſraelites*, and filled them with the bread of heaven, when they prayed earneſtly, will hear us and fill us with all thoſe gifts and graces, which he has promiſed to them that receive this ſacrament worthily, if we aſk with faith and perſeverance. For, he willeth not the death of a ſinner, but rather that he be converted and live.

The PRAYER *for* GOD's *bleſſing* upon our pious endeavours in preparing to receive the LORD's SUPPER.

In thee, O Lord! do I put my truſt, let me never be put to confuſion. Deliver me in thy righteouſneſs, and cauſe me to eſcape: incline thine ear unto me, and ſave me. *Pſal.* lxxi. 1, 2.

O Merciful and gracious God, I have meditated upon, and duly considered, the dignity and benefits of that holy sacrament, which I am preparing to receive. I find it to be my choicest spiritual food, my best defence against sin and temptation, and my surest anchor of hope. I am sensible that I should pine and languish, as to the graces of thy divine spirit, were it not for eating thy flesh, and drinking thy blood in this sacred mystery. I believe also that this is the memorial of my Saviour's exceeding great love in dying for me; a seal of the new covenant in his blood; an assurance of my pardon and forgiveness, and a powerful engagement of my charity and goodwill towards all men, if I receive it worthily. Who then, after all this conviction of the necessity, dignity, usefulness, and benefit of the LORD'S SUPPER, can neglect a frequent receiving thereof? we cannot grow in grace, unless we use the means of growth; we cannot hope for the pardon of our sins, unless we obey the injunctions of our Saviour; of which to communicate of his body and blood in this holy sacrament is one, in remembrance of him, who gave his life to open heaven gates for us.

O pardon me, O Lord! that I have not more frequently commemorated the bleeding wounds, and bitter passion of my redeemer. I promise

promiſe that I, for the future, will frequent thy holy communion. No excuſe of worldly employment; of indiſpoſition; of unworthineſs, ſhall detain me from my duty; but at thine altar, O Lord! I will offer up myſelf a living ſacrifice, holy, and acceptable unto thee, which is my reaſonable ſervice. There I will profeſs my faith in Chriſt crucified; there I will ſhew that I have crucified the world and the fleſh; and there I will intercede for thy pardon and reconciliation, grace, and divine aſſiſtance; O father of all mercies, and God of all comfort, in full aſſurance that thou wilt incline thine ear, and grant my requeſt.

So diſpoſe my Soul, at the time of communicating, that I may feel all the happy effects of this divine inſtitution; that I may commemorate the dying love of Jeſus, with the moſt chearful devotion of a grateful and thankful heart; that I may taſte and ſee how gracious the Lord is, and how bleſſed the man that putteth his truſt in him; and that my pardon may be ſealed, my weakneſs repaired, my corruptions ſubdued, and my ſoul ſo inſeparably united to thee, my God! that no ſin, no temptation, may be able to break the union; but that, being began here in grace, it may at laſt be conſummated in glory, through the mediation and merits of Christ Jesus, my Saviour and redeemer. *Amen.*

A Preparatory Prayer for the Holy Communion.

God be merciful unto me a ſinner, *Luke* xviii. 13.

O God the father, whoſe only begotten ſon, Jeſus Chriſt, did, in the night before his Paſſion, inſtitute and appoint holy myſteries to be received in memory of his death, until he ſhall come to judge all mankind at the laſt day. Give me grace to prepare my ſoul for a worthy receiving of that holy communion.

My ſins are many and heinous, but thy mercy is greater than mine iniquity, and thy love doth invite me to come unto thee for relief. Behold, therefore, I approach thy table, O Lord, not truſting in mine own righteouſneſs, but in thy manifold and great mercies; and that I ſhall meet with thy ſon in this ſacred ordinance, to my comfort and ſalvation. To whom with thee, O father! and the holy ghoſt, be all honour, glory, might, majeſty, and dominion, now, and for ever. *Amen.*

Directions.

Here I would earneſtly recommend a RECOLLECTION *of your* paſt life, *and particularly to* EXAMINE *your* conſcience *by the* form *preſcribed in the exerciſe for* Sunday evening, *p.* 19. *Add thereunto the* prayers, ejaculations, *and* directions, *which follow that form, page* 33.

The

The HYMN *for* Saturday *evening*.

1 NOW let our lips with holy fear
And mournful pleaſure ſing
The ſufferings of our great high prieſt,
The ſorrows of our king.

2 He ſinks in floods of deep diſtreſs;
How high the waters riſe!
While to his heavenly father's ear
He ſends perpetual cries.

3 "Hear me, O Lord, and ſave thy ſon,
"Nor hide thy ſhining face;
"Why ſhould thy favourite look like one
"Forſaken of thy grace?

4 "With rage they perſecute the man
"That groans beneath thy wound,
"While for a ſacrifice I pour
"My life upon the ground.

5 "They tread my honour to the duſt,
"And laugh when I complain;
"Their ſharp inſulting ſlanders add
"Freſh anguiſh to my pain.

6 "All my reproach is known to thee,
"The ſcandal and the ſhame;
"Reproach has broke my bleeding heart,
"And lies defil'd my name.

7 "I look:d for pity, but in vain;
"My kindred are my grief;

" I aſk my friends for comfort round,
" But meet with no relief.

8 " With vinegar they mock my thirſt,
" They give me gall for food;
" And ſporting with my dying groans,
" They triumph in my blood.

9 " Shine in to my diſtreſſed ſoul,
" Let thy compaſſions ſave;
" And thou, my fleſh, ſink down to death;
" Redeem it from the grave.

10 " I ſhall ariſe to praiſe thy name,
" Shall reign in worlds unknown;
" And thy ſalvation, O my God!
" Shall ſeat me on thy throne.

In the MORNING *of the* DAY *for* RECEIVING *the* SACRAMENT.

DIRECTIONS.

Begin this day, as directed on page 1, *adding after the* preparatory prayer *on page* 2, *the following* Ejaculations.

EJACULATIONS.

I Am awaked with the morning light, unto the freſh mercies of another day; unto a day conſecrated and ſet apart, for the ſervice of my God.

Bleſſed be his holy name for ſo great a bleſſing;

ſing; may it prove to me a day of reſt from ſin; of ſacramental joy, and growth in holineſs.

May the ſon of righteouſneſs, CHRIST JESUS, ariſe on me therein, with ſpiritual healing under his wings.

This is the day the Lord has made; I will be glad and rejoice in it. I will receive the cup of ſalvation, and call upon the name of the Lord.

Who can forbear being tranſported with delight, who conſiders that he is going to receive his ſaviour; who, merely out of love, gives me himſelf in pledge of my ſalvation.

Sunday Morning.

The MEDITATION *preparatory* to the bleſſed Sacrament of the LORD'S SUPPER.

O ſend me thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles: Then will I go unto the altar of God. *Pſal.* xliii 3. 4.

I. THOU art now invited, O my ſoul to ſuch a banquet, as heaven and earth afford not the like. 'Tis the precious body and blood of thy redeemer, which was offered on the croſs to be a price for our redemption,

demption, and now is given again to be thy food and nouriſhment.

II. Teach me, O Lord, by thy holy ſpirit, to underſtand and believe, and ever to conceive, and ſpeak of this great and wonderful myſtery, and this day to receive the ſame, with that faith and eſteem, that humility and contrition, thoſe holy deſires and reſolutions, that reverence and devotion, which may pleaſe thee, and conduce to the ſalvation of my ſoul.

III. Empty my heart of all vain, idle, wandering thoughts, and of all filthy, irrational, and exorbitant luſts. Take from me this heart of ſtone, and give me a ſoft and melting heart, to fear thee, to love thee, to honour and obey thee, to delight in thee, and ſo to follow the example of thy ſon, Jeſus Chriſt, that I may be for ever happy in the enjoyment of thee.

IV. *The whole need not a phyſician, but they that are ſick.* I am ſick, and my ſin-ſick ſoul now goes to the heavenly phyſician. *Jeſus came not to call the righteous, but ſinners to repentance.* I, as a ſinner, am going to the redeemer of fallen men; as miſerable, to the father of all mercy; as unclean, to the fountain of purity; as poor and needy, to the Lord of all bounty; as blind and ignorant, to the brightneſs

brightneſs and ſplendor of ſpirits; as infirm and weak, to the ſtrength of *Iſrael*. Oh! that it may pleaſe thee to enlighten my darkneſs, to heal all mine infirmities, to enrich my poverty, to ſtrengthen my weakneſs, to waſh away all mine uncleanneſs, and by the communion of the precious body and blood of JESUS CHRIST, to cleanſe me from all filthineſs both of fleſh and ſpirit, that I may perfect holineſs in the fear of the Lord.

A PRAYER *to* prepare *our heart for, and to make us partakers of the benefits of the* HOLY COMMUNION.

Try me, O God! and ſeek the ground of my heart: prove me and examine my thoughts. *Pſal.* cxxxix. 23.

I Come unto thee, O Lord, my God! from whom are the preparations of the heart, and the good diſpoſition of our minds for thy worſhip and ſervice. Fit me, O Lord! by hearty contrition for my ſins, and a ſincere reſolution of a better courſe, to approach thine altar. Accept of the expiation which thy ſon has made for all my tranſgreſſions by the ſample of himſelf, as of a lamb without ſpot or blemiſh. And let the remembrance of his bitter ſufferings engage me to love and

ſerve

ſerve thee for ever under his banner, who laid down his life for me. Cleanſe me, O Lord! from all impurities, which offend thine eyes, that I may be admitted into thy preſence, and become a real partaker of thoſe benefits, which are conveyed to the ſouls of the faithful by the ſacrament of Chriſt's body and blood. Enable me to keep my good reſolutions, and to perform the conditions of that covenant, which I made in baptiſm, and intend to renew at thy holy table, by dedicating myſelf wholly and for ever to thy ſervice, through JESUS CHRIST my redeemer, *Amen*.

The HYMN *for* Sunday *morning*.

1 BEHOLD the morning ſun
Begins his glorious way;
His beams thro' all the nations run,
And life and light convey.

2 But where the goſpel comes
It ſpreads diviner light,
It calls dead ſinners from their tombs,
And gives the blind their ſight.

3 How perfect is thy word!
And all thy judgment juſt:
For ever ſure thy promiſe, Lord,
And Men ſecurely truſt.

4 My gracious GOD, how plain
Are thy directions giv'n!

O may

O may I never read in vain,
But find the path to heaven!

5 I hear thy word with love,
And I would fain obey;
Send thy good ſpirit from above
To guide me, leſt I ſtray.

6 O who can ever find
The errors of his ways?
Yet with a bold preſumptuous mind,
I would not dare tranſgreſs.

7 Warn me of ev'ry ſin,
Forgive my ſecret faults,
And cleanſe this guilty ſoul of mine
Whoſe crimes exceed my thoughts.

8 While with my heart and tongue
I ſpread thy praiſe abroad;
Accept the worſhip and the ſong,
My ſaviour and my GOD.

DIRECTIONS.

When church time *is come, repair thither with all decency and humility; and, having conducted thy devotions in* GOD's houſe, *according to the* directions *given on page* 11 *of this book till* the ſermon *be finiſhed, reſume thy* ſacramental devotions; *in which the following* office *will be t by* orthodox inſtructor.

A Companion

A

COMPANION at the ALTAR.

CONTAINING

The ORDER *for the* ADMINISTRATION *of the* LORD'S SUPPER.

WITH

OBSERVATIONS *and* DIRECTIONS *for a worthy receiving of the* HOLY COMMUNION.

A PRAYER *for the* participation *of the* CHRISTIAN SACRIFICE, *to be ſaid as ſoon as* ſermon is ended, *kneeling upon your knees, if health will permit.*

In the name of the father, and of the ſon, and of the Holy Ghoſt. *Amen.*

ALmighty lord and king of glory, who of thy great mercy didſt ſend thy only begotten ſon, that, as by man ſin had entered into the world, and death by ſin, ſo he who had been in the boſom of the father from the beginning, might be born of a woman, and being made under the law, might condemn

condemn ſin in the fleſh; and that they, who in Adam died, might in Chriſt be made alive. Even in that Chriſt, who converſed in this world, gave us the goſpel of ſalvation, brought us out of darkneſs unto the knowledge of the true God; who purchaſed to himſelf a peculiar people, a royal prieſt hood, an holy nation; who has inſtituted memorials of his ſaving paſſion, thoſe divine and heavenly myſteries, the unbloody ſacrifice of his moſt precious body and blood, for our ſins; and hath, by his Apoſtle St. Paul, commanded, that as oft as we eat the bread, and drink the cup in the LORD'S SUPPER, we muſt ſhew forth his death till his ſecond coming to judge the world; who himſelf declares, that except we feed on the fleſh of the ſon of man, and drink his blood, we can have no ſpiritual life in us; that whoſo feeds on his fleſh, and drinks his blood, hath eternal life; and he will raiſe him up at the laſt day; that his fleſh is meat indeed, and his blood is drink indeed: that it is the ſpirit, who quickeneth, the (natural) fleſh profiting nothing; and that the words which he ſpake, concerning this divine and heavenly myſtery, are ſpirit and life.

I thy unworthy ſervant, do moſt humbly beſeech thee, thou holy of holies! that thou wouldſt evermore give me this bread; this hidden manna, that giveth life unto the world; and that thou wouldſt freely admit me to drink of

the cup of ſalvation, the fountain which thou haſt opened for ſin, and for uncleanneſs; even the precious blood of Chriſt, who through the eternal ſpirit offered himſelf without ſpot to thee, my God, to purge my conſcience from dead works, to ſerve thee all the days of my life.

Enable me, therefore, to try and examine myſelf, that with a true penitent heart, and lively faith, I may receive the holy ſacrament; that I may ſpiritually eat of the fleſh of Chriſt, and drink his blood; that I may dwell in Chriſt, and Chriſt in me; and that I may be one with Chriſt, and Chriſt with me; ſo that I may not be found unworthy to come to this holy table; that I may not be found guilty of the body and blood of Chriſt my Saviour; nor eat and drink a judgment to myſelf, not conſidering the Lord's body; but receive the ſame to my great and endleſs comfort, according to the inſtitution and intention of the ſame, thy ſon Jeſus Chriſt, my Lord and Saviour, in whoſe name and words, and through whoſe merits, I offer up theſe my imperfect prayers, ſaying, as he has taught me,

Our father, *&c.*

Directions.

It is very common for young communicants, eſpecially

cially ſuch as are moſt ſerious and thoughtful, to be diſturbed and troubled, and in ſuch diſorder and confuſion, that may prevent a ready finding out of theſe prayers, and in ſome ſort diſtract his devotions; but let him endeavour to amend *what he ſhall obſerve to be* amiſs, *as ſoon as he has an opportunity of* another communion; *and though, after his beſt endeavours, he ſhould always find room to lament his* defects *and* faculties *in the performance of this, as well as* other duties of *religion; yet let him not fear that any* involuntary failings *or* infirmities *will ever riſe up in judgment againſt him. Let us do our duty,* as well as we can, *and tho' it may not be done ſo exactly, as we could wiſh, we have* GOD'S *word for it, that he requires* no more *of us: in which we ought to truſt, and reſt* ſecure, *laying aſide all* fears *and* deſpondencies.

RUBRICK.

Then ſhall the prieſt *return to the* LORD'S TABLE *and begin the* Offertory, *ſaying one or more of theſe* ſentences *following, as he thinketh moſt convenient in his diſcretion.*

Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven. St. *Matth.* v. 16.

Lay not up for yourſelves treaſures upon earth, where moth and ruſt doth corrupt, and where

thieves break through and ſteal: but lay up for yourſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where thieves do not break through nor ſteal. St. *Matth.* vi. 19, 20.

Whatſoever ye would that men ſhould do unto you, even ſo do unto them: for this is the law and the prophets. St. *Matth.* vii. 12.

Not every one that ſaith unto me, Lord, Lord ſhall enter into the kingdom of heaven; but he that doeth the will of my father which is in Heaven. St. *Matth.* vii. 21.

Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the half of my goods I give to the poor: and if I have done any wrong to any man I reſtore him four-fold. St. Luke, xix. 18.

Who goeth a warfare at any time at his own coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? 1 *Cor.* ix. 7.

If we have ſown unto you ſpiritual things, is it a great matter if we ſhall reap your worldly things? 1 *Cor.* ix. 11.

Do ye not know that they who miniſter about holy things live of the ſacrifice? and they who wait at the altar are partakers with the altar? Even ſo hath the Lord alſo ordained, that they who preach the goſpel ſhould live of the goſpel. 1 *Cor.* ix. 13. 14.

He

He that ſoweth little ſhall reap little; and he that ſoweth plenteouſly ſhall reap plenteouſly. Let every man do according as he is diſpoſed in his heart, not grudgingly, or of neceſſity: for God loveth a cheerful giver. 2. *Cor.* ix. 6, 7.

Let him that is taught in the word, miniſter unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he reap. *Gal.* vi. 6, 7.

While we have time let us do good unto all men, and ſpecially unto them that are of the houſhold of faith. *Gal.* vi. 10.

Godlineſs is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we carry any thing out. 1 *Tim.* vi. 6. 7.

Charge them who are rich in this world, that they be ready to give, and glad to diſtribute: laying up in ſtore for themſelves a good foundation againſt the time to come, that they may attain eternal life. 1 *Tim.* vi. 17. 18, 19.

God is not unrighteous, that he will forget your works and labour that proceed of love; which love ye have ſhewed for his name's-ſake, who have miniſtered unto the ſaints, and yet do miniſter. *Heb.* vi. 10.

To do good, and to diſtribute forget not: for with ſuch ſacrifices God is well pleaſed. *Heb.* xiii. 16.

Whoſo hath this world's good, and ſeeth his brother have need, and ſhutteth up his compaſſion from him, how dwelleth the love of God in him? 1 *John* iii. 17.

Give alms of thy goods, and never turn thy face from any poor man, and then the face of the Lord ſhall not be turned away from thee. *Tob.* iv. 7.

Be merciful after thy power. If thou haſt much, give plenteouſly. If thou haſt little, do thy diligence gladly to give of that little: for ſo gathereſt thou thyſelf a good reward in the day of neceſſity. *Tob.* iv. 8, 9.

He that hath pity upon the poor, lendeth unto the Lord; and look what he layeth out, it ſhall be paid him again. *Prov.* xix. 17.

Bleſſed be the man that provideth for the ſick and needy: the Lord ſhall deliver him in the time of trouble. *Pſal.* xli. 1.

Directions.

When the prieſt *reads theſe* ſentences, *and the perſon appointed to collect the* alms, *goes round the congregation, attend ſeriouſly to each ſentence, and by ſome ſuch* meditation, *as here followeth, devoutly apply the ſame to yourſelf.*

Let your light ſo ſhine, &c.

May God ſo enlighten me with his grace, that I may live as becomes a chriſtian, and by my

my example draw many from error unto the way of truth.

Lay not up for yourſelves, &c.

Where the treaſure is, there will the heart be alſo. Every earthly treaſure fadeth away. The treaſure we are to ſeek is incorruptible and eternal. That treaſure is in heaven. Let it be my care to purchaſe it with faith, obedience, and prayer.

Whatſoever you would, &c.

O God, whoſe mercy is over all thy works, inſpire me with a true ſenſe of juſtice towards all thy creatures.

Not every one that ſaith, &c.

I am convinced that faith, without works, is dead; and that it is neceſſary for man to ſhew his faith by his works.

Zacheus *ſtood forth and ſaid*, &c.

I will endeavour to imitate *Zacheus* in my *charity*, towards the poor, and in making *reſtitution* to thoſe whom I have injured.

If the prieſt *ſhould be obliged by the length of time employed in collecting the offerings or alms of the congregation, to read more ſentences, it will be eaſy for you, after this manner, to draw from each of them ſome pious ejaculation, or application. When the* baſon *or* plate, *is handed for thine* alms *and* oblation, *don't let it paſs without putting ſomething into it.—Remember the* widow's *mite.*

Give according to thine ability; and give it cheerfully; not out of oſtentation, *or in hopes of* meriting GOD's *favour thereby; but with all humility, and in* obedience *to the command of him, who made us, preſerves us, fills us with all good things, and has heaven in ſtore for thoſe, that love him and keep his commandments. Beſides, how can any one* join *in that part of the prayer for the* church militant, *wherein we beſeech* GOD *to accept our alms and* oblations, *if we have not contributed to the baſon or plate?*

A PRAYER *when you offer your* ALMS.

ACCEPT, O Lord! my free-will offering, as an acknowledgment that all I have is received from thee; and as a teſtimony of that love and charity to my neceſſitous brethren, which thou requireſt, and art pleaſed to take as done to thyſelf: and grant that my alms-deeds may be performed with purity of mind, and with ſuch proportion to what thou haſt given me, that they may be acceptable in thy ſight, through the merits of JESUS my Saviour. *Amen.*

The ſentences being ended, attend to, and repeat with a low voice, (ſo as not to diſturb the devotione of any one) the prayer for the Church militant.

RUBRICK.

¶ *And the* prieſt *ſhall then place upon the table ſo much bread and wine as he ſhall think ſufficient. After which done, the* prieſt *ſhall ſay:* THE

THE MINISTER.

Let us pray for the whole ſtate of Chriſt's church militant here on earth.

ALmighty and everliving God, who by thy holy Apoſtle haſt taught us to make prayers and ſupplications, and to give thanks for all men; we humbly beſeech thee moſt mercifully *to accept our alms and oblations, and* to receive theſe our prayers which we offer unto thy divine majeſty; beſeeching thee to inſpire continually the univerſal church with the ſpirit of truth, unity and concord: and grant that all they that do confeſs thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beſeech thee alſo to ſave and defend all chriſtian kings, princes, and governors; and eſpecially thy ſervant GEORGE, our king, that under him we may be godly and quietly governed: and grant unto his whole council, and to all that are put in authority under him, that they may truly and indifferently miniſter juſtice, to the puniſhment of wickedneſs and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly father, to all biſhops and curates, that they may both by their life and doctrine ſet forth thy true and lively word, and rightly and duly adminiſter thy holy ſacraments. And to all thy people give thy heavenly grace;

and eſpecially to this congregation here preſent, that with meek heart and due reverence, they may hear and receive thy holy word, truly ſerving thee in holineſs and righteouſneſs all the days of their life. And we moſt humbly beſeech thee of thy goodneſs, O Lord, to comfort and ſuccour all them who in this tranſitory life are in trouble, ſorrow, need, ſickneſs, or any other adverſity. And we alſo bleſs thy holy name, for all thy ſervants departed this life in thy faith and fear; beſeeching thee to give us grace ſo to follow their good examples, that with them we may be partakers of thy heavenly kingdom. Grant this, O father, for Jeſus Chriſt's ſake, our only mediator and advocate. *Amen.*

DIRECTIONS.

The alms *and* oblations *of the People being now preſented unto* GOD, *and placed before him upon the* holy table, *the* church *has thought this a proper time to proceed to* INTERCESSION, *which is another branch of* charity, *extending to all mankind, by recommending them all in their ſeveral ſtations and capacities, to Almighty* GOD, *becauſe we cannot, at any time, hope to intercede ſo* effectually *for the* whole church *of* GOD, *as when we are about to repreſent and ſhew forth to the divine majeſty that meritorious ſacrifice, by virtue whereof our great high prieſt did once redeem us, and forever continues to intercede for us in heaven.*

RUBRICK.

¶ *The communicants being conveniently placed for receiving the holy ſacrament, the* prieſt *ſhall ſay this* EXHORTATION. THE

THE MINISTER.

DEarly beloved in the Lord, ye that mind to come to this holy communion of the body and blood of our Saviour Chriſt, muſt conſider how St. *Paul* exhorteth all perſons diligently to try and examine themſelves, before they preſume to eat of that bread, and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith, we receive that holy ſacrament (for then we ſpiritually eat the fleſh of Chriſt, and drink his blood; then we dwell in Chriſt, and Chriſt in us; we are one with Chriſt, and Chriſt with us) ſo is the danger great if we receive the ſame unworthily: for then we are guilty of the body and blood of Chriſt our Saviour; we eat and drink our own damnation, not conſidering the Lord's body; we kindle God's wrath againſt us; we provoke him to plague us with divers diſeaſes, and ſundry kinds of death: judge therefore yourſelves, brethren, that ye be not judged of the Lord; repent you truly for your ſins paſt; have a lively and ſtedfaſt faith in Chriſt our Saviour; amend your lives and be in perfect charity with all men, ſo ſhall ye be meet partakers of thoſe holy myſteries. And above all things, ye muſt give moſt humble and hearty thanks to God the Father, the Son, and the Holy Ghoſt, for the redemption of the world by the death and paſſion of our Saviour Chriſt, both God and man.

Who

Who did humble himſelf even to death upon the croſs, for us miſerable ſinners, who lay in darkneſs and the ſhadow of death, that he might make us the children of God, and exalt us to everlaſting life. And to the end that we ſhould always remember the exceeding great love of our Maſter, and only Saviour Jeſus Chriſt thus dying for us, and the innumerable benefits which by his precious blood ſhedding he hath obtained for us; he hath inſtituted and ordained holy myſteries as pledges of his love, and for a continual remembrance of his death to our great and endleſs comfort. To him, therefore, with the Father, and the Holy Ghoſt, let us give (as we are moſt bounden) continual thanks, ſubmitting ourſelves wholly to his holy will and pleaſure, and ſtudying to ſerve him in true holineſs and righteouſneſs all the days of our lives. *Amen.*

Directions.

Now conſider whether thou haſt ſufficiently followed the advice of the Apoſtle, diligently to try and examine thyſelf. *Conſider alſo the great benefit thou wilt obtain by receiving this holy ſacrament with a* true penitent heart and lively faith: *and with horror reflect on the danger of* unworthily *preſuming to enter into his preſence, and approaching this holy feaſt, without the wedding garment. For then thou art as much guilty of the body and blood of* Christ, *as the very*

Jews

Jews, *who crucified him in perſon; thou repeateſt their cruelty; thou makeſt his wounds to bleed a freſh; and that* cup, *which* worthily *received ſhould be the means of reconciling thee to the injured* GOD, *and of the ſalvation of thy ſoul, will prove thy damnation.*

Thy raſh and inconſiderate preſumption will kindle GOD's *wrath againſt thee, will provoke him to plague thee with loathſome and painful diſeaſes, to afflict thee with innumerable troubles and calamities; make thy whole life a continued ſeries of ſorrows, and at laſt ſnatch thee out of this world, by ſome ſhameful death; when thou ſhalt be as unfit to appear before him, as by thine unworthineſs thou art to approach this bleſſed ſacrament.*

Return, therefore, in time, and lay hold on mercy. Humble thyſelf before the throne of divine grace. Judge and condemn thyſelf that thou mayeſt not be judged of the Lord. Bewail thine unworthineſs; and pray to GOD *to accept thee. Reconcile thyſelf by a true and ſincere repentance. Have a lively and ſtedfaſt faith in* CHRIST, *and in all that he hath revealed and ordained. Have a firm hope that* GOD *will grant whatſoever thou ſhalt aſk in his ſon's name, and entertain a perfect charity, which will inſtruct thee to love* GOD *above all things, and thy* NEIGHBOUR *as thyſelf.*

This will be the true method of amending thy life; and to prepare thee effectually to be a worthy communicant, which is ſo earneſtly recommended by this Exhortation.

RUBRICK

Rubrick.

¶ *Then ſhall the* prieſt *ſay to them that come to receive the holy Communion.*

YE that do truly and earneſtly repent you of your ſins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways: draw near with faith, and take this holy ſacrament to your comfort; and make your humble confeſſion to almighty God, meekly kneeling upon your knees.

Directions.

This Invitation to draw near, *puts us in mind that we are now invited into* Christ's *ſpecial preſence, to ſit down with him at his own table. It invites our* bodies *to come from the more remote parts of the church, as near to the* Lord's table, *as we can; and it bids us draw near with* faith, *without which all bodily approaches can avail us nothing; it being only by* faith, *that we can really draw near to* Christ, and take this holy ſacrament to our comfort.

Therefore, when thou heareſt the prieſt *thus call upon you, aſk thy ſoul,* whether thou doſt truly and ſincerely repent of all thy ſins? Whether

Whether thou art in perfect love and charity with all men? Whether thou doſt forgive thoſe that have offended thee, as thou deſireſt God to forgive thee? And whether thou doſt intend to lead a new life; to keep God's commands with an exact obedience, and to walk henceforward in his holy ways? *And then pour out thy heart with godly ſorrow, and make thy humble* confeſſion *to almighty* GOD.

RUBRICK.

¶ *Then ſhall this general* CONFESSION *be made in the name of all thoſe that are minded to receive the Holy Communion, by one of the* Miniſters, *both he and all the people kneeling humbly upon their knees, and ſaying,*

THE MINISTER.

ALmighty God, father of our Lord Jeſus Chriſt, maker of all things, judge of all men; we acknowledge and bewail our manifold ſins and wickedneſs, which we from time to time moſt grievouſly have committed, by thought, word, and deed, againſt thy divine majeſty, provoking moſt juſtly thy wrath and indignation againſt us. We do earneſtly repent, and are heartily ſorry for thoſe our miſdoings; the remembrance of them is grievous unto us: the

the burden of them is intolerable; have mercy upon us, have mercyupon us, moſt merciful Father for thy Son our Lord Jeſus Chriſt's ſake, forgive us all that is paſt, and grant that we may ever hereafter ſerve and pleaſe thee in newneſs of life, to the honour and glory of thy name, through Jeſus Chriſt our Lord. *Amen.*

DIRECTIONS.

Since CHRIST's ſufferings *are here commemorated, it is moſt reaſonable for us to confeſs and bewail our ſins, that were the cauſe of them. And ſince we hope to have our Pardon ſealed, we ought firſt with ſhame and ſorrow to acknowledge our tranſgreſſions, for his honour, who ſo freely forgives them; which the congregation here does in words ſo expreſſive and pathetical, that if their repentance be anſwerable to the form, it is impoſſible it ſhould ever be more hearty and ſincere.*

RUBRICK.

¶ *Then ſhall the* prieſt (*or the* biſhop *being preſent*) *ſtand up, and, turning himſelf to the people, pronounce this* ABSOLUTION.

THE MINISTER.

ALmighty God, our heavenly Father, who of his great mercy hath promiſed forgiveneſs of ſins to all them that with hearty repentance, and true faith, turn unto him; have mercy upon you, pardon and deliver you from all your ſins, confirm and ſtrengthen you in all goodneſs, and bring you to everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

DIRECTIONS.

While the prieſt *pronounceth this form of* ABSOLUTION, *obſerve a ſtrict* ſilence, *and with all humility, and your body inclined, attend to the words; and when the prieſt has concluded, ſay a hearty* AMEN; *which, in this, and all ſuch places, does not ſignify* ſo be it, *ſimply, but* ſo be it we entirely aſſent to, and approve of, what has been ſaid.

The prieſt is required to pronounce the abſolution ſtanding, *becauſe it is an act of his authority in* GOD, *whoſe Ambaſſador he is. But the people receive it* upon their knees, *in token of that humility and reverence, with which they ought to receive the joyful news of a pardon from* GOD.

Don't look upon this abſolution, as a preſumtive act *of the prieſt, or that it receives more or leſs efficacy from the intention of the prieſt, that pronounceth it: neither ſet ſo light by it, as to imagine it to be* merely declarative, *or* a matter of form, *that conveys no benefit to the people upon whom it is pronounced: but conſider it* ſacramentally, *conveying pardon to ſuch only, as come duly prepared, or* worthily *to receive that abſolution from their ſins, which being freely forgiven by* GOD, *are by* his authority, *ratified upon earth by his miniſter. Thus the* unworthy *petitioner partakes* not *of that bleſſing, which is promiſed to ſuch as come prepared for abſolution: no more than the* unworthy communicant *is intitled to the benefits of a holy communion.*

P. opor-

Proportionable to the ſincerity *of one's* repentance *is the forgiveneſs of his ſins. If we with a true faith and hearty repentance turn to* GOD, *he will have mercy upon us: he will pardon and deliver us from all our ſins: he will confirm and ſtrengthen us in all goodneſs, and bring us to everlaſting life.*

Theſe are the conditions *of our* ſalvation, *and of our* abſolution. *So that, if we be juſt and ſincere to ourſelves, God will ratify the prieſt's abſolution of our ſins, and perform all the promiſes he has made to us in this ſacrament.*

The SENTENCES *of* SCRIPTURE *to* be ſaid by the *miniſter immediately after the abſolution, are ſubjoined by our church to ſtrengthen our faith, and to remove all ſcruple and unreaſonable fears, ſhould there ariſe any doubt about the validity of the foregoing Abſolution; for, theſe ſentences are the very promiſes on which it is grounded, and ſo overflowing with ſweet and powerful comfort, that if duly conſidered, they will ſatisfy the moſt fearful ſouls, heal the moſt broken hearts, and utterly baniſh the blackeſt clouds of ſorrow and deſpair.*

THE MINISTER.

¶ *Then ſhall the Prieſt ſay;*

Hear what comfortable words our Saviour Chriſt ſaith unto all that truly turn unto him.

Come unto me all ye that travel and are heavy laden, and I will refreſh you. *Matth.* xi. 28.

So

So God loved the world, that he gave his only begotten Son, to the end that all that believe in him ſhould not periſh, but have everlaſting life. St. *John* iii. 16.

Hear alſo what St. *Paul* ſaith.

This is a true ſaying, and worthy of all men to be received, that Chriſt Jeſus came into the world to ſave ſinners, 1. *Tim.* i. 15.

Hear alſo what St. *John* ſaith.

If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. 1. St. *John* ii. 1.

DIRECTIONS.

Having exerciſed our charity, repentance *and* faith, *we now proceed to* THANKSGIVING, *which is ſo conſiderable a part of our preſent duty, that it hath given name to the whole, and cauſed it to be called the* euchariſt *or* ſacrifice of praiſe and thankſgiving. *A form as ancient almoſt as* chriſtianity *itſelf; and leads us, as it were into the other world, or to join with the glorified ſaints and angels, in praiſing and adoring that* GOD, *who hath done ſuch great things for us.*

In order to this the prieſt *calls upon us* to lift up our hearts, *by a moſt quick and lively faith in the moſt high* GOD, *the ſupreme governor of the whole world. And being ready to anſwer his call, we immediately reply,* We lift them up unto the Lord, *by caſting off all thoughts of the world, and turning our minds unto* GOD *alone.*

RUBRICK.

Rubrick.

¶ *After which the* Prieſt *ſhall proceed, ſaying*;

Lift up your hearts.

Anſw. We lift them up unto the Lord.

Prieſt. Let us give thanks unto our Lord God.

Anſw. It is meet and right ſo to do.

¶ *Then ſhall the* Prieſt *turn to the Lord's Table and ſay*,

It is very meet, right and our bounden duty, that we ſhould at all times, and in all places give thanks unto thee, O Lord, † holy Father almighty, everlaſting God.

† *Theſe words* [holy Father] *muſt be omitted on* Trinity *Sunday.*

Directions.

Here obſerve that our hearts being elevated together, and brought into a right poſture to celebrate the praiſes of God, *the prieſt invites us all to join with him in that holy exerciſe, ſaying*, Let us give thanks unto our Lord God; *to which the people having given their conſent and approbation, by ſaying* it is meet and right ſo to do, *he turns himſelf to the* Lord's Table, *and acknowledgeth to the divine majeſty, there eſpecially preſent, that*, It is very meet, right, and our bounden duty,

duty, that we ſhould at all times, and in all places, give thanks, &c.

Rubrick.

¶ *Here ſhall follow the proper preface, according to the time, if there be any eſpecially appointed.*

Directions.

The miniſter now looking upon himſelf, and the reſt of the congregation, as communicants with the church triumphant; *and all the people apprehending themſelves by* faith, *as in the midſt of that bleſſed ſociety, do now join with the* heavenly chorus *in ſinging forth the praiſes of the moſt high* God, *the* Father, Son, *and* holy Ghoſt, *ſaying, with an exalted voice the following* hymn, *which being of divine original* (*ſee* Iſaiah vi. 3.) *and repeating the word* Holy thrice together, *was called* Trisagium, *or* Thrice Holy, *by the* Greeks.

The Minister *and* People.

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee, and ſaying, Holy, holy, holy,

holy Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

Directions.

On the greater feſtivals, *there are proper* prefaces *appointed, as referred to in the foregoing* Rubrick, *which are alſo to be repeated for* ſeven days *after the feſtivals themſelves; excepting that for* Whitſunday, *which is to be repeated only* ſix days *after, becauſe* Trinity Sunday, *which is the* ſeventh, *hath a preface peculiar to itſelf; to the end that the mercies they commemorate, may be the better rivetted in our minds, by frequent repetition; and alſo that all the people (who in ſome places could not communicate all in one Day) may have other opportunities within thoſe* eight days, *to join in praiſing* God, *for ſuch great bleſſings. Beſides there are none of thoſe* mercies, *but require our* thankſgivings *for* more *days than* one.

¶ *Proper Prefaces.*

¶ *Upon* Chriſtmas-day, *and ſeven days after.*

BEcauſe thou didſt give Jeſus Chriſt thine only Son to be born at this time for us, who by the operation of the Holy Ghoſt, was made very man of the ſubſtance of the Virgin *Mary*

Mary his mother, and that without ſpot of ſin, to make us clean from all ſin. Therefore, with Angels, &c.

¶ *Upon* Eaſter-day, *and ſeven days after.*

BUT chiefly are we bound to praiſe thee for the glorious reſurrection of thy Son Jeſus Chriſt our Lord: for he is the very paſchal lamb which was offered for us, and hath taken away the ſin of the world; who by his death hath deſtroyed death, and by his riſing to life again, hath reſtored to us everlaſting life. Therefore, with Angels, &c.

¶ *Upon* Aſcenſion-day, *and ſeven days after.*

THrough thy moſt dearly beloved Son Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to all his Apoſtles, and in their ſight aſcended up into heaven to prepare a place for us; that where he is, thither we might alſo aſcend, and reign with him in glory. Therefore, with Angels, &c.

¶ *Upon* Whit-ſunday, *and ſix days after.*

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe, the Holy Ghoſt

Ghoſt came down as at this time from heaven, with a ſudden great ſound, as it had been a mighty wind, in the likeneſs of fiery tongues, lighting upon the Apoſtles, to teach them, and to lead them to all truth, giving them both the gift of divers languages, and alſo boldneſs with fervent zeal conſtantly to preach the Goſpel unto all nations, whereby we have been brought out of darkneſs and error, into the clear light and true knowledge of thee, and of thy ſon Jeſus Chriſt. Therefore, with Angels, *&c.*

¶ *Upon the feaſt of* Trinity *only.*

WHO art one God, one Lord; not one only perſon, but three perſons in one ſubſtance. For that which we believe of the glory of the Father, the ſame we believe of the Son, and of the Holy Ghoſt, without any difference or inequality. Therefore, *&c.*

¶ *After each of which Prefaces ſhall immediately be ſung or ſaid.*

THerefore with Angels and Archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praiſing thee, and ſaying, Holy, holy, holy, Lord God of hoſts, heaven and earth are full of thy glory. Glory be to thee, O Lord moſt high. *Amen.*

Directions.

Here add this particular ejaculation.

JOin therefore, O my ſoul! with the celeſtial company of Angels and Archangels, in joyful praiſes to the great God of heaven and earth; and let all parts of the creation, which are full of his glory, ſing eternal praiſes to their glorious Maker.

The nearer we approach to theſe holy myſteries, the greater reverence we ought to expreſs; for as it is by God's free grace *and* goodneſs, *that we have the honour to be admitted to* his Table, *it is, at leaſt, our duty to acknowledge it to be* a free *and* undeſerved *favour, to be attributed to the mercy of the giver, and not to the deſerts of the receivers. Therefore, leſt our* thankſgivings *ſhould lead us up unto too much* confidence, *we now* allay *them with this act of humility, which the* prieſt *offers up in the name of all thoſe who intend to receive the* communion; *therein acknowledging his own and the people's unworthineſs, and hidden imperfections, in words taken from the moſt* ancient liturgies.

Rubrick.

¶ *Then ſhall the* prieſt, *kneeling down at the Lord's table, ſay in the name of all them that ſhall receive the communion this prayer following.*

WE do not preſume to come to this thy table, O merciful Lord, truſting in our own righteouſneſs, but in thy manifold and great mercies. We are not worthy ſo much as to gather up the crumbs under thy table; but thou art the ſame Lord, whoſe property is always to have mercy: grant us therefore, gracious Lord, ſo to eat the fleſh of thy dear ſon Jeſus Chriſt, and to drink his blood, that our ſinful bodies may be made clean by his body, and our ſouls waſhed through his moſt precious blood, and that we may evermore dwell in him, and he in us. *Amen.*

Directions.

Make this act of humiliation your own, by your moſt devout attention, and by joining with an hearty Amen. *And as there will be ſome time for the* prieſt *to place the* bread *and* wine *for* conſecration, *fill it up with the following* meditation.

Preſume not, O my ſoul! to approach this holy table, upon any vain dependence on thy own righteouſneſs, but on the infinite mercies of God. Our beſt works are unprofitable ſervices. We are not worthy ſo much as to gather

gather up the crumbs under the Lord's table; but we are treating with a God, whoſe goodneſs is infinite, and whoſe mercy is greater than our ſins. Therefore, relying on the merits of our Saviour, and truſting in the promiſes of God, that he will hear our prayers, accept our contrition, and admit the ſincerity of our repentance: beſeech him, my ſoul! to inſpire us with his grace, that I may ſo eat the fleſh of his dear ſon Jeſus Chriſt, and drink his blood, that this ſinful body may be made clean by his body; and thou, my ſoul, may be waſhed by his moſt precious blood, and that we may ever dwell in him, and he in us.

Rubrick.

¶ *When the* prieſt, *ſtanding before the table, hath ſo ordered the* bread *and* wine, *that he may with the more readineſs and decency break the* bread *before the people, and take the* cup *into his hands, he ſhall ſay the prayer of* Consecration *as followeth,*

ALmighty God, our heavenly Father, who of thy tender mercy didſt give thy only Son Jeſus Chriſt to ſuffer death upon the Croſs for our redemption, who made there (by his own oblation of himſelf once offered) a full, perfect, and ſufficient ſacrifice, oblation, and

ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy goſpel command us to continue a perpetual memory of that his precious death, untill his coming again: hear us, O merciful Father, we moſt humbly beſeech thee, and grant that we receiving theſe thy creatures of bread and wine, according to thy Son our Saviour Jeſus Chriſt's holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed body and blood: who, in the ſame night that he was betrayed, took bread, [*Here the prieſt is to take the paten or diſh into his hands*] and when he had given thanks he brake it, [*here the prieſt is to break the bread*] and gave it to his diſciples, ſaying, Take, eat, (*here the prieſt is to lay his hands on all the bread*) This is my body, which is given for you: Do this in remembrance of me. Likewiſe after ſupper (*here he is to take the cup into his hands*) and when he had given thanks, he gave it to them, ſaying, drink ye all of this; for this (*here he is to lay his hand upon every veſſel, be it chalice, cup or flagon, in which there is any wine to be conſecrated*) is my blood of the new teſtament, which is ſhed for you, and for many, for the remiſſion of ſins: Do this as oft as ye ſhall drink it, in remembrance of me. *Amen.*

DIRECTIONS.

Directions.

Obſerve the prieſt *when* breaking the bread; *and remember how Chriſt's bleſſed* body *was* torn with nails *upon the croſs: obſerve him pouring* out the wine; *and remember how his precious* blood *was* ſpilt *likewiſe*; *and then conſider they were your ſins which cauſed both, which ſhould work in you a great ſorrow for them, and then a great hatred, and a firm reſolution againſt them, and withal engage you to thankfulneſs and love, reſolving to expreſs it by an univerſal obedience in your converſation.*

This form of conſecration *being a mere act of authority, and the peculiar buſineſs of the* officiating prieſt, *you muſt by no means interfere with him in his office, by vain repetitions of any part thereof; but employ yourſelf in this, for the like prayer of* Interceſſion.

When the prieſt conſecrates the elements.

O God our God, who diſt ſend our Lord, the Son of God, Jeſus Chriſt, the heavenly bread, and life-giving food! the ſaviour! redeemer! and benefactor of the whole world! to bleſs and to ſanctify us: Do thou bleſs this ſacrifice now before thee, and accept it upon thine heavenly altar. In thy great mercy and goodneſs remember thy ſervant who offers, and thoſe

for whom he offers; and preſerve both him and us unblameable for the celebration of thy divine myſteries, through Jeſus Chriſt, who is our high prieſt, that offers, and alſo the ſacrifice that is offered; and to whom, with thee, O eternal Father, and moſt holy, good, and life-giving ſpirit, be all glory and thanks, now henceforth, and for evermore. *Amen.*

Directions.

The conſecration *being performed, the* prieſt *kneels down and compoſes himſelf to repeat, or recollect ſecretly ſome ſhort prayer or ejaculation of* faith, repentance, obedience, *and* hope, *before he receives the conſecrated* bread *and* wine.

During this interval of private devotion, *by the* prieſt, *officiating, improve thy time with theſe, or ſome of the following* prayers *and* meditations.

The PRAYER.

When the prieſt is in his private devotions.

LOOK down, O Lord! from heaven, thy holy habitation, and from the throne of the glory of thy kingdom, and ſend thy holy ſpirit to ſanctify us, while we adore thy bleſſed Son Jeſus, here inviſibly preſent with us in this ſacred ordinance. Be pleaſed with thy powerful hand,

hand, to beſtow upon this thy miniſtering ſervant, thy immaculate body, and precious blood; and by him do thou likewiſe give the ſame to all thy people.

Then add.

O Gracious Lord God! I beg, pray, and beſeech thee, that I and all here preſent, may be counted worthy to partake of the heavenly and tremendous myſteries of this ſacred ſpiritual table, with a pure conſcience, that we may receive them for the remiſſion of our ſins; for the pardon of our offences; for the communion of the Holy Ghoſt; for an inheritance in the Kingdom of heaven; for affiance and confidence in thee; and not to our judgment and condemnation; all which grant us, O merciful Father, through the merits of Jeſus our Saviour, *Amen.*

RUBRICK.

¶ *Then ſhall the miniſter firſt receive the communion in both kinds himſelf, and then proceed to deliver the ſame to the biſhops, prieſts, and deacons in like manner, (if any be preſent) and after that to the people alſo in order, into their hands, all meekly kneeling. And when he delivereth the bread to any one, he ſhall ſay,*

THE

THE body of our Lord Jeſus Chriſt which was given for thee, preſerve thy body and ſoul unto everlaſting life. Take and eat this in remembrance that Chriſt died for thee, and feed on him in thy heart, by faith, with thankſgiving.

DIRECTIONS.

Obſerve the people taking *and* eating the bread, taking *and* drinking the wine, *for it ſignifies their particular* laying hold on Chriſt by truſt *and* faith; *their flying to, and apprehending him, as the means of their ſalvation, and the pardon of their ſins tendered to them in this bleſſed ſacrament.*

Whilſt the prieſt *is* receiving *the holy communion himſelf, and adminiſtring the ſame to the congregation, join with him, by adding to each prayer, an hearty* AMEN: *and in thy heart earneſtly pray, at the receiving and adminiſtring of the bread.*

That the body of our Lord JESUS CHRIST, which was given for thee, for him and all the world, may preſerve your bodies and ſouls unto everlaſting life: *and earneſtly beg of* GOD *to aſſiſt them and thee, at this inſtant, with his grace, that ye may eat his bread, in pious remembrance of our Saviour's paſſion,* and feed on him in your hearts by faith with thankſgiving.

EJACULATIONS.

EJACULATIONS.

Whilſt the miniſter is receiving, and before you can find opportunity to receive.

Lord, I am not worthy that thou ſhouldſt come under my roof.

I have ſinned and done wickedly in thy ſight; what ſhall I do unto thee, O thou preſerver of men.

[*Here recollect the moſt grievous ſins.*]

If thou, Lord, ſhouldſt be extreme to mark what is done amiſs, O Lord! who may abide it?

But with thee, Lord! there is mercy, and with him is plenteous redemption.

Behold, O Lord! thy beloved Son, in whom thou art well pleaſed. It is he that doth invite me. It is he that hath ordained this holy ſacrament, in memory of that ſacrifice, which he offered for tranſgreſſion and ſin.

Hearken to the cry of his blood, which ſpeaketh better things than that of *Abel.*

By his agony and bloody ſweat; by his croſs and paſſion; good Lord! deliver me.

Alſo at the receiving and adminiſtring of the cup *pray that* the blood of JESUS CHRIST, which was ſhed for all, may preſerve their bodies and ſouls unto everlaſting life: *and we earneſtly beg*

beg of God ſo to aſſiſt them, at this inſtant, with his grace, that they may drink this in remembrance of CHRIST's blood ſhed for them; *and that they may praiſe and magnify his holy name, in a moſt thankful commemoration of his death, and of the great benefits and bleſſings they receive thereby.*

RUBRICK.

¶ *And the* miniſter *that delivereth the* cup *to any one, ſhall ſay,*

THE MINISTER.

THE blood of our Lord Jeſus Chriſt, which was ſhed for thee, preſerve thy body and ſoul unto everlaſting life. Drink this in remembrance that Chriſt's blood was ſhed for thee, and be thankful.

DIRECTIONS.

Being come up to the place, before the holy table where the *people meet to receive the* bread and wine *from the hands of the* miniſter, (*which is done moſt conveniently while the prieſt is communicating*) kneel *down in the moſt decent humble poſture. Take off thy gloves, at leaſt from thy* right hand, *with which thou art, if poſſible, to receive the* bread *and the* cup, *from the hands of the* miniſter.

niſter. Eat *all the bread he gives thee carefully, avoiding to drop any crumbs; and drink of the cup, by taking it into thine own hand,* ſipping *only as much as ſhall make thee ſenſible of having received the* wine.

Be very intent upon what you are about; but beware, leſt while you ſtrive after too great an elevation of your heart, your thoughts be loſt and bewildered. A ſerious and compoſed mind is beſt; and a regular and equal devotion is more acceptable to God, *than the flights and ſallies of a confuſed mind. Do not pretend to* repeat, *either aloud or ſoftly, the words the* miniſter *uſes in* delivering *the* bread *and* wine: *your buſineſs being to* attend ſoberly *to what he ſays, and then to ſay* Amen. *I tell you this, becauſe an idly cuſtom has prevailed of people's repeating what the* miniſter *ſays, to the diſturbance of the* miniſter, *and to the hindrance, I dare ſay, of* their own *devotions, which would be furthered by a* grave *and* ſilent *attention. And if theſe devotions do not hold out to the end, you may liſten to the* miniſter *delivering the* bread *and* wine *to the* other *communicants, and ſay a hearty* Amen *to each of them, for that is praying for the greateſt bleſſing God can beſtow on them,* the preſervation of their body and ſoul unto everlaſting life.

A Prayer *before you Communicate.*

O My God! pardon, diſcharge, and forgive me all my ſins, whether I have offended

fended thee in thought, word, or deed. Keep me unblameable and uncondemned, that I may worthily approach thy table, and receive the body and blood of Chriſt, to the health and ſalvation of my ſoul and body, through Jeſus Chriſt. *Amen.*

Immediately before you receive ſay;

THOU haſt ſaid, that he that eateth thy fleſh, and drinketh thy blood, hath eternal life.

Behold the ſervant of the Lord; be it unto me according to thy word.

While you are eating the Bread ſay;

LORD, I believe, help thou mine unbelief! *Mark* ix. 24.

I believe that thy fleſh is meat indeed, and that they who eat of this bread, ſhall live for ever. *John* vi. 55. 58.

Before receiving the Cup ſay;

I Will receive the cup of ſalvation, and call upon the name of the Lord.

I believe that thy blood is drink indeed; and that except we eat thy fleſh, and drink thy blood, we have no life in us.

Therefore, I will feed on thy fleſh, and make thy blood my drink, that (according to thy promiſe

promiſe) I may have eternal life, and thou mayſt raiſe me up at the laſt day.

Having drank the Cup, ſay;

O God of peace! through the blood of the everlaſting covenant, make me perfect in every good work to do thy will, working in me what is well pleaſing in thy ſight, through Jeſus Chriſt, to whom be glory for ever and ever. *Amen.* *Heb.* xiii. 20. 21.

Worthy art thou who waſt ſlain, to receive power and riches, and wiſdom, and ſtrength, and honour and glory, and bleſſing. *Rev.* v. 12.

For thou haſt redeemed us to God by thy blood, out of every kindred and tongue, and people and nation, and haſt made us unto our God, kings and prieſts, and we ſhall reign for ever and ever. *Rev.* v. 9. & xxii. 5.

Therefore bleſſing, honour, glory, and power, be unto him that ſitteth upon the throne, and to the lamb for ever and ever. *Amen.* *Rev.* v. 13.

Directions.

As ſoon as you conveniently may, after receiving the cup, *if there be a numerous communion, riſe from your knees, bow towards the altar, and retire to thy ſeat to finiſh thy devotions, while others communicate; filling up that ſpace with the moſt ſolemn acts of adoration, love and acknowledgment.*

A Thankſgiving after communicating.

From St. JOHN CHRYSOSTOM's *Liturgy.*

BEING made a ſincere and worthy communicant of the divine, holy, unſpotted, immortal, celeſtial and life-giving myſteries, I render unto thee due thanks and praiſe, O Lord! Receive, ſave, have mercy on me, and keep me, O God! by thy grace, and praying that every day may be perfect, holy, peaceable, and free from ſin, I commend myſelf, my whole life, and all here preſent, and thy ſervant, [*Here mention ſuch perſon or perſons, who deſire, or for whom thou art deſirous to offer up thy prayers*] O Chriſt, my Saviour, for thou art our ſanctification, and to thee, with the Father, and the Holy Ghoſt, be all glory now, henceforth, and for evermore. *Amen.*

DIRECTIONS.

If time ſhould permit, by reaſon of the many communicants, recite the XXXIVth *Pſalm, or uſe the following meditation.*

A MEDITATION *after* COMMUNION;

Or, after you have retired for Devotion, at home.

THOU haſt now, O my ſoul, received the bleſſed ſuſtenance thou haſt earneſtly and faithfully prayed for.

Bleſs the name of the Lord, who hath vouchſafed to give thee poſſeſſion of his body and

and blood, to permit thee to dwell with him, and unite thee to himſelf.

O adorable greatneſs! O immenſe goodneſs! that haſt not only condeſcended to feed me at thy table, but haſt offered thyſelf to me for food and nouriſhment.

What return ſhall I make for the benefits God hath beſtowed on me, who have received the cup of ſalvation?

Shall I not love thee continually, O my Saviour, after this exceſs of love thou haſt ſhewn me?

Thou haſt expreſſed thy love in the greateſt inſtance, in laying down thy life for my ſake; and ſhall not I, in return for this, endeavour only to live for thee?

Thou haſt this day wholly communicated thyſelf to me; and ſhall I not from henceforth be always thine.

Remove from me, O my God, all ingratitude and inſenſibility of thy love and my own ſalvation.

Give me grace to proteſt and reſolve before thee, that I will be ever faithful to thee, and never part from thee by any diſobedience to thy commandments.

Let thy reſtraining grace prevent my body from being any more defiled with worldly pleaſure, and my ſoul from being over-powered by my will to commit any ſin.

Strengthen me in the reſolutions, which I here make before thee:

That I may ſerve thee in body and ſoul:

That I may be able to correct the evil inclinations of them both:

That I may be able to fight againſt, and deny myſelf, all my former delights, and never more gratify my concupiſcence, anger, ambition, or any other paſſions; but with a due reſignation both of ſoul and body, ſubmit myſelf wholly to the bleſſed direction of thy holy will and pleaſure.

I can do nothing of myſelf; all my ſufficiency is from my God; without his aſſiſtance I can do nothing.

Strengthen me, therefore, O my God! that I may conquer all difficulties, which meet me in the way of my ſalvation.

Pity my weakneſs; pardon my ſin; and let thy heavenly grace ſupply my defects, that I may faithfully perform the promiſes, I have made to thee, my God!

O holy, bleſſed, and glorious Trinity, Father, Son, and Holy Ghoſt, three perſons and one God, have mercy upon me, now and for ever. *Amen.*

Rubrick.

¶ *When all have communicated, the* miniſter *ſhall return to the Lord's table, and reverently place upon it what remaineth of the conſecrated elements,*

elements, covering the ſame with a fair linen cloth.

Directions.

No body can with decency riſe from table without firſt giving thanks for the bleſſings received: and it is accounted ill manners to depart abruptly from a friend's houſe, the moment we have refreſhed ourſelves at his table: How much more indecent and unmannerly would it be for us to depart abruptly from the Lord's Table? *Our Saviour himſelf concluded his laſt ſupper with a* hymn *(ſuppoſed to be the* paſchal hallelujah) *in imitation of which, all churches have finiſhed this feaſt with ſolemn forms of* prayer *and* thankſgiving.

Rubrick.

¶ *Then ſhall the* prieſt *ſay the Lord's prayer, the people repeating after him every petition, [with an audible voice.]*

OUR Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as it is in heaven: give us this day our daily bread, and forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us; and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

Directions.

The Lord's Prayer *is placed firſt in the* Post Communion; *for, having now received* Christ *in our hearts, it is fit the firſt words* we offer unto God the Father ſhould be his: we know that *to as many as receive* Christ, *he gives power to become the ſons of* God; *ſo that we may now, all with one voice, and one heart, addreſs ourſelves chearfully, and with confidence call him,* Our father, &c.

Rubrick.

¶ *After ſhall be ſaid as followeth.*

O Lord and heavenly father, we thy humble ſervants entirely deſire thy fatherly goodneſs, mercifully to accept this our ſacrifice of praiſe and thankſgiving; moſt humbly beſeeching thee to grant, that by the merits and death of thy ſon Jeſus Chriſt, and through faith in his blood, we and all thy whole church may obtain remiſſion of our ſins, and all other benefits of his paſſion. And here we offer and preſent unto thee, O Lord, ourſelves, our ſouls and bodies, to be a reaſonable, holy, and lively ſacrifice unto thee; humbly beſeeching thee, that all we who are partakers of this holy communion, may be fulfilled with thy grace and heavenly benediction. And although we be unworthy, through our manifold ſins, to offer unto thee any ſacrifice; yet

we

we beſeech thee to accept this our bounden duty and ſervice; not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord; by whom, and with whom, in the unity of the Holy Ghoſt, all honour and glory be unto thee, O Father Almighty, world without end. *Amen.*

Directions.

This prayer *is what the prieſt moſt commonly uſeth, which conſiſts chiefly of vows and reſolutions, proper to expreſs our love and duty. It is alſo a* dedication *of ourſelves to* God; *and as ſuch, it is a moſt proper part of the Communion Office: For, ſince* Christ *hath put us in mind of his infinite love in giving himſelf for us; and in this ſacrament he hath given himſelf to us; and ſince we have choſen him for our Lord, and ſolemnly vowed to be his ſervants, it is very juſt and reaſonable, that we ſhould alſo give up ourſelves wholly to him, in ſuch manner as this form directs us.*

In repeating this prayer with the prieſt, obſerve ſuch a ſtrict ſilence, *that the ſound of your voice may not be heard, even by the perſon neareſt to you. For, though it is proper to join heartily with the miniſter in the words of the prayer, it muſt be done with that precaution and decency, as not to diſturb the people, nor interrupt the officiating*

ating miniſter. Only at the concluſion of the prayer exalt your voice with a hearty AMEN.

It is quite otherwiſe in regard to the following hymn, *in which the whole congregation joins the miniſter with their voices, as well as with their hearts and words.*

RUBRICK.

¶ *Then ſhall be ſaid or ſung,*

GLORY be to God on high, and on earth peace, good will towards men. We praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son, Jeſus Chriſt; O Lord God, lamb of God, ſon of the Father, that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, have mercy upon us. Thou that takeſt away the ſins of the world, receive our prayer. Thou that ſitteſt at the right hand of God the Father, have mercy upon us.

For thou only art holy, thou only art the Lord, thou only, O Chriſt, with the Holy Ghoſt, art moſt high in the glory of God the Father. *Amen.*

DIRECTIONS.

Directions.

This finiſhing of the Communion Service, on the part of the people, with a hymn, *is a direct imitation of our* Saviour's *practice,* (Matth. xxvi. 30.) *and conformable to the uſage of the* chriſtian *church in all ages, with very little variation in the form.*

The former part of it is of divine extraction, ſung by the angels, that celebrated the nativity of our Saviour. (Luke ii. 14.) *And the whole hymn, with very little difference, is extant in the* apoſtolick conſtitutions, *and was eſtabliſhed to be uſed in the church ſervice, by the* fourth council *of* Toledo, *a thouſand years ago.*

The hymn *being ended, all the people ſhould kneel down, with great humility, and receive the* bleſſing, *with which the prieſt ſhall then diſmiſs the congregation, according to ancient uſage, none being permitted to depart from the communion ſervice till the bleſſing was pronounced, either by the* prieſt *or* biſhop.

The form here made uſe of, is compoſed from Philippians iv. 7. *and* Numbers vi. 24, &c.

Rubrick.

¶ *Then the prieſt (or biſhop, if he be preſent) ſhall let them depart with this bleſſing.*

THE peace of God, which paſſeth all underſtanding, keep your hearts and minds in the knowledge and love of God, and

of his Son Jeſus Chriſt our Lord: And the bleſſing of God Almighty, the Father, the Son, and the Holy Ghoſt, be amongſt you, and remain with you always. *Amen.*

DIRECTIONS.

The aſſiſting miniſter generally ſayeth one or more of theſe collects, which follow, between the hymn *and his pronouncing the* bleſſing; *for which reaſon, and as theſe* collects *are very plain and comprehenſive, and compoſed chiefly from the very words of ſcripture, applicable to moſt perſons, at ſuch a time, I ſhall here inſert them at length from the* Common Prayer Book.

RUBRICK.

¶ *Collects to be ſaid after the offertory, when there is no communion, every ſuch day, one or more; and the ſame may be ſaid alſo, as often as occaſion ſhall ſerve, after the collects either of morning or evening prayer, communion, or litany, by the diſcretion of the miniſter.*

ASSIST us mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through Jeſus Chriſt our Lord. *Amen.*

O Almighty

O Almighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctify, and govern both our hearts and bodies in the ways of thy laws, and in the works of thy commandments; that through thy moſt mighty protection, both here and ever, we may be preſerved in body and ſoul, through our Lord and Saviour, Jeſus Chriſt. *Amen.*

GRANT, we beſeech thee, Almighty God, that the words, which we have heard this day with our outward ears, may, through thy grace, be ſo grafted inwardly in our hearts, that they may bring forth in us the fruit of good living, to the honour and praiſe of thy name, through Jeſus Chriſt our Lord. *Amen.*

PREVENT us, O Lord, in all our doings with thy moſt gracious favour, and further us with thy continual help, that in all our works begun, continued, and ended in thee, we may glorify thy holy name, and finally by thy mercy obtain everlaſting life, through Jeſus Chriſt our Lord. *Amen.*

ALmighty God, the fountain of all wiſdom, who knoweſt our neceſſities before we aſk, and our ignorance in aſking: We beſeech thee to have compaſſion upon our infirmities; and thoſe things which for our unworthineſs we dare not, and for our blindneſs we cannot aſk, vouchſafe to give us for the worthineſs of thy Son Jeſus Chriſt our Lord. *Amen.*

Almighty

ALmighty God, who haſt promiſed to hear the petitions of them that aſk in thy Son's name; we beſeech thee mercifully to incline thine ears to us that have made now our prayers and ſupplications unto thee, and grant that thoſe things, which we have faithfully aſked according to thy will, may effectually be obtained, to the relief of our neceſſity, and to the ſetting forth of thy glory, through Jeſus Chriſt our Lord. *Amen.*

DIRECTIONS.

When the congregation is thus diſmiſſed, don't hurry out of the houſe of God, *as if you were afraid to ſtay longer; or tired with the converſation, which you have entered into with heaven; but keep on your* knees, *ſo long, at leaſt, as till you have ſaid the following prayer, and the ſong of* Simeon.

A ſhort PRAYER *after the Communicants are diſmiſſed.*

BLeſſed Lord, grant that neither I, nor thoſe who have communicated with me in this holy ſacrament, may ever reſt in the means without attaining the end; but, that all theſe religious exerciſes may have their full effect, for the renovation of our natures, and for the reformation of our lives; that we may become every day more holy, by the practice of holineſs, in all its inſtances; and more like

unto

unto thee our God, by imitating thee in truth, righteouſneſs and goodneſs, thro' Jeſus Chriſt our Lord. *Amen.*

The SONG *of* SIMEON.

LORD now letteſt thou thy ſervant depart in peace, according to thy word:

For mine eyes have ſeen thy ſalvation;

Which thou haſt prepared before the face of all people:

To be a light to lighten the *Gentiles*; and to be the glory of thy people *Iſrael.*

Glory be to the Father, &c.

As it was in the beginning, &c.

At NOON *on the Day after* RECEIVING *the* SACRAMENT.

DIRECTIONS.

Being returned home from church, take care that nothing ſhall deprive thee of that peaceable and religious temper, with which thou waſt poſſeſſed at the time of thy departure from the Houſe of GOD, *and his holy table; and before thou engageſt thyſelf in any* worldly *or* family *affair, retire privately, either before dinner, which is moſt eligible, or at any convenient time, as ſoon as may be, afterwards.*

A PRAYER

A PRAYER at home *after the* SACRAMENT.

O Merciful father, whoſe goodneſs towards mankind is particularly ſeen in that love of ſouls, for whoſe everlaſting welfare thou haſt been always conſulting, and has left no method of love unattempted to refine them from ſin and miſery; I bleſs thy holy name for all thy graces and benefits beſtowed upon me; eſpecially for that amazing inſtance of thy love, in giving thy ſon to die for me, to reſtore me to thy favour which I had forfeited by my ſins. And more eſpecially I laud and magnify thy glorious name for that opportunity, which thou haſt this day given of commemorating the death and paſſion of my bleſſed redeemer, and alſo of partaking of his merits, in the participation of that holy ordinance, which he hath appointed. I have devoted myſelf intirely to thee, and muſt acknowledge thy ſervice to be the moſt perfect freedom, and that thy acceptance of my beſt performances lays new obligations upon me to love thee more, and ſerve thee better: Lord, pardon all the weakneſſes and defects which I have been guilty of in the performance of this great duty, and I beſeech thee to aſſiſt me with thy grace, that in the whole courſe of my life I may ever be careful to fulfil and perform thoſe vows and reſolutions which I have made unto

unto thee. And if at any time I ſhould be ſo unhappy, as to offend thee wilfully (which I beſeech thee to prevent for thy mercy and compaſſion ſake) help me ſpeedily to recover myſelf by a ſerious repentance, and by renewed reſolutions of greater care and diligence, and to apply myſelf to my bleſſed Saviour, to beg his pardon, to renew my covenant with him, and to implore more earneſtly the power of his holy ſpirit for ſtrength againſt all temptations; that by ſuch frequent communion with him, I may partake more and more of his grace, and live better and better, till I get an abſolute victory over all thoſe ſinful luſts and affections which have prevailed over me. Hear me, O my God, in this and whatever elſe thou knoweſt to be needful for me, even for Jeſus Chriſt his ſake. *Amen.*

Then bowing thy Head ſay,

PRaiſed be God, who bleſſes, ſanctifies, protects and unites us all, by the participation of his holy myſteries, and who is bleſſed for ever. *Amen.*

In the EVENING *of the Day after having* RECEIVED *the* SACRAMENT.

DIRECTIONS.

You are piouſly and prudently to divide the afternoon *of this, and all other* Sundays, *between*

tween the publick ſervice, family duties, private devotions, offices of charity, if they preſent themſelves, and, I will add, your own neceſſary refreſhment: For, I am not ſo ſtrict as totally *to forbid you, ſome time upon* that day, *to unbend your mind, and relax your thoughts, by any company and converſation, that is inſtructive, and innocently diverting; but I abſolutely forewarn you againſt all places of publick reſort, all gaming, and ſportful exerciſes, as giving offence to ſome, and bad example to others.*

Having devoutly ſpent the afternoon at church, *if poſſible, I would recommend the following* ſpiritual exerciſe *for the* Sunday evening *at home.*

The MEDITATION.

How to live well *after receiving the Holy Communion.*

Eſchew evil and do good: Seek peace and enſue it.

I. O How ſecure and ſweetly do they ſleep, who go to bed with a quiet conſcience, who after a day of faithful induſtry, in a courſe of juſt and pious living, lay down their wearied heads in peace, and ſafely reſt in the boſom of thy Providence. If they awake, their conſcience comforts them in the dark, and bids them not fear the ſhadow of death; no, nor even death itſelf, but confidently

dently look up, and long for the dawn of the everlaſting day.

II. Let this therefore be our care, O my ſoul! to note, cenſure, and correct ourſelves; to ſtrive for maſtery over the paſſions, that diſturb us, and diſmiſs from our thoughts, what no way concerns us. Are not our occaſions ſufficient to fill up as much time, as this life deſerves? does not the other at leaſt, deſerve every minute of leiſure we can ſpare for this?

III. Let the ungodly purſue their wicked liberties, and ſay, and do as they think fit: what's that to thee, my ſoul! who ſhalt not anſwer for others, unleſs thou ſome way makeſt their faults thy own. Thy pity may grieve, and thy charity endeavour: but if they will not hear, follow thou thy God: follow the way that leads to truth: follow the truth, that leads to life: follow the ſteps of thy beloved Jeſus, who alone is the way, the truth, and the life.

IV. Follow his holineſs in what he did; follow his patience in what he ſuffered: follow him that calls thee with a thouſand promiſes: follow him that crowns thee with infinite bleſſings, and follow thy faithful Lord, O my ſoul! to the end, and thou in the end may be ſure to poſſeſs him forever.

The PRAYER.

MOST merciful and gracious God, who of thy great goodneſs didſt give thy Son Jeſus Chriſt to take upon him our nature, and to humble himſelf to death, even the death of the croſs; I beſeech thee, by his infinite condeſcenſion, by his perfect obedience, and meritorious ſuffering, to pardon my paſt ſins, and to endue me with power and ſtrength to reſiſt them for the time to come. Let the virtue of theſe holy myſteries ſo repleniſh me with the gifts and graces of thy Spirit, that I may be enabled to act conformably to the light of my own mind, and the precepts of thy holy word. Give me a *zealous ſenſe of piety* towards thee. Let me reverence thy worſhip, and thy myſteries. Let me ſubmit to all the afflictions thou ſhalt think fit to lay upon me, with patience, and with meekneſs. Let me truſt to thy providence to ſupport me under all dangers, and to ſupply all my neceſſities. And let me thankfully acknowledge thy bounty, for all thoſe good things, which thou ſo freely haſt beſtowed upon me.

Give me, O Lord, that *divine wiſdom*, which propoſes the pleaſing thee, as the end and aim of all my actions, and directs to all thoſe means, which thou haſt eſtabliſhed for the working out my ſalvation; that my time may not

not be waſted in idleneſs or vanity, nor my talents buried in ſenſuality: but that, forming a right judgment in all things, the great care and buſineſs of my life may be to obtain thy favour, that I may be partaker of the bleſſings of the life to come. To this end, make me conſtant and fervent in prayer; frequent and devout in meditations, in reading and hearing thy holy word, and in partaking of the ſacrament of the body and blood of thy Son. Let the fear of offending thee, make me watchful amidſt thoſe manifold dangers and temptations that ſurround me in this my earthly pilgrimage. And above all things, deliver me from the ſlavery and dominion of *pride*, that hateful, accurſed thing in thy ſight: Let me follow the example of my bleſſed Saviour, in condeſcending to the loweſt offices, for the good of others: And give me ſuch a ſenſe of my own defects, as may reſtrain all immoderate deſires of honour. Let me do nothing thro' ſtrife and vain-glory, nor exalt myſelf above others; remembering that I have nothing, but what I received from thee.

Grant, O Lord, that I may *love* thee above all things; and let my love towards thee manifeſt itſelf in thoſe amiable fruits, piety and charity. Let it purge my mind from all vile affections; work in me a contempt of the allurements

lurements of this world; and make me ſo much ſuperior to all difficulties, which may meet me in the way of my duty, that, far from diſcouraging me, they may excite my zeal, and increaſe my reſolution to ſerve thee more effectually. Let it ſuppreſs all the bitter effects of envy, that I may compaſſionate my neighbour's misfortunes, and rejoice in all the good things that thou art pleaſed to beſtow upon him; that I may be tender of his reputation, and never expoſe it by unjuſt or raſh cenſures, nor by any officious relation of his real infirmities: That I may be patient and meek under all provocations, and never forward to return any injurious treatment.

Give me, O Lord, that *ſobriety* of mind, that I may know how to abound, and how to want; that maſtery over my appetites, that I may bring my body into ſubjection, nor ever ſuffer myſelf to be betrayed into intemperance and ſenſuality. Finally, make me ſo mindful of that ſtrict account I muſt give of all my actions at thy dreadful tribunal ſeat, that it may mortify in me all ſin and vanity, and ſtir me up to zeal and diligence in performing all thoſe things, which are acceptable in thy ſight.

Conſcious of my inſufficiency to do all theſe things by my own ſtrength, I apply to thee, O God, for the aids of thy grace, held forth to all that aſk it, by the mercies of that covenant,

nant, which (according to the inſtitution of thy Son our Saviour Jeſus Chriſt) I have this day commemorated in the outward ſymbols of bread and wine. O Lord! hear me: O Lord! ſuccour and defend me, that I may continue thy ſervant for ever, and daily increaſe in thy holy Spirit more and more, until I come to thine everlaſting kingdom. *Amen.*

Our Father, &c.

The HYMN.

A profeſſion of ſincerity, repentance, and obedience.

THOU art my portion, O my God!
Soon as I knew thy way,
My heart makes haſte t'obey thy word,
And ſuffers no delay.

I chuſe the path of heavenly truth,
And glory in my choice;
Not all the riches of the earth,
Could make me ſo rejoice.

The teſtimonies of thy grace,
I ſet before my eyes;
There I derive my daily ſtrength,
And there my comfort lies.

If once I wander from thy path,
I think upon my ways;
Then turn my feet to thy commands,
And truſt thy pardoning grace.

Now

Now I am thine, for ever thine,
O ſave thy ſervant, Lord!
Thou art my ſhield, my hiding place,
My hope is in thy word.

Thou haſt inclin'd this heart of mine,
Thy ſtatutes to fulfil;
And thus till mortal life ſhall end,
Would I perform thy will.

Let God the father and the Son,
And Spirit be ador'd,
Where there are works to make him known,
Or ſaints to love the Lord.

A PRAYER *for* SINCERITY.

Bleſſed are they that keep his teſtimonies, and ſeek him with their whole heart. *Pſalm* cxix. 2.

THOU knoweſt, Lord! the infirmity of our nature, and the weakneſs of our mortal ſtate: nor doſt thou exact an abſolute obedience of life from thy ſervants, but doſt make merciful allowances for our frailty, if we be not wanting to ourſelves, in a careful watching over our ways, and in earneſt and hearty endeavours to pleaſe thee. Thou ſheweſt to thy ſervants thy acceptance of them, by the comfortable teſtimony of thy holy ſpirit within our hearts, that bears witneſs with our ſpirits, that we are the children of God, and that thou art always ready to reward us, with the

the kindneſs and diſpoſition of a tender father: grant that I may obtain this bleſſed teſtimony of my own conſcience; make me ever careful and ſolicitous to fulfil my duty towards thee, thro' the grace of our Lord Jeſus Chriſt, our only mediator and advocate. *Amen.*

Part of the L. PSALM.

Shewing that God hath no delight in, nor acceptance of a vain profeſſion of religion, without a ſincere and real practice of it.

UNTO the ungodly ſaid the Lord, why doſt thou preach my laws, and takeſt my covenant in thy mouth. *ver.* 16.

Whereas thou hateſt to be reformed, and haſt caſt my words behind thee. *ver.* 17.

When thou ſaweſt a thief, then thou conſenteſt unto him, and haſt been partaker with the adulterers. *ver.* 18.

Thou haſt let thy mouth ſpeak wickedneſs, and with thy tongue thou haſt ſet forth deceit. *ver.* 19.

Thou ſatteſt and ſpeakeſt againſt thy brother; yea and haſt ſlandered thine own mother's ſon. *ver.* 20.

Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wickedly, that I am even ſuch a one as thyſelf: but I will reprove thee, and ſet before thee the things, which thou haſt done. *ver.* 21.

O con-

O conſider this, ye that forget God, leſt I pluck you away, and there be none to deliver you. *ver.* 22.

Whoſo offereth me thanks and praiſe, he honoureth me, and to him that ordereth his converſation right, will I ſhew the ſalvation of God. *ver.* 23.

The PRAYER.

For a ſincere and real practice of religion.

GReat God of ſincerity and truth, thou haſt made known thy ways and will to the ſons of men, that, by walking by ſo divine a rule, they might find grace and acceptance in thy ſight, and be everlaſtingly rewarded by thy mercy. The end of that holy law thou haſt given us is our obedience; and, if we profeſs to know thy ſacred commandments, happy are we, if we do them, and not otherwiſe; for without this, all our knowledge is as nothing, and is emptineſs before thee; nor wilt thou regard vain words, but by our good deeds and actions ſhall we be approved of, and accepted by thee; and thou haſt declared in the Goſpel of thy bleſſed Son, that all the workers of iniquity ſhall depart from thy preſence, whatſoever ſpiritual advantages or privileges they may, in any other reſpect, boaſt of, or enjoy.

Grant,

Grant, O Lord, that the conviction and belief of this great truth may ſink deep into my ſpirit; that by a diligent and careful obedience in thy ways, and by governing my life and actions according to thy precepts, and the declarations of thy holy word, I may find mercy and peace with thee at the laſt day. That the more perfectly I know my duty, the more careful I may be to perform it; and that I may not be of the number of thoſe, who hear thy word, and do it not, deceiving their own ſouls; that, in the time of temptation and trial, and when Chriſt ſhall come to judge the world according to truth, that I may not be like the man, who built his houſe upon the ſand; ſo that when the floods came, and the winds blew, and beat upon that houſe, it fell, and great was the fall of it: but that I may be able to ſtand before thee, my God! and do what thou haſt commanded. Grant this, O Lord, for thy mercy and truth's ſake, through the moſt powerful merits of the ſame bleſſed Jeſus, my Saviour and Redeemer. *Amen.*

Our Father, &c.

When time and opportunity ſerve, theſe devotions may be advantageouſly continued with the acts of reſolution to lead a new life, *on p.* 36. the prayer for perſeverance and perfection, *on page* 37. *And always* conclude *as directed on p.* 41, 42.

A FORM *of* PRAYER

FOR THE

MORNING on ever Day in the Week.

DAILY DIRECTIONS.

In all places and in all companies remember thou art in the preſence of God, and walk continually as under the immediate view of his all-ſeeing and obſerving eye: Often conſider that God is every where preſent, and then you will ſtudy to be every where holy. Daily think of the preciouſneſs, ſwiftneſs and irrecoverableneſs of your time; and reſolve to ſpend it in nothing, which you dare not pray for a bleſſing upon; in nothing, which you know muſt be repented of before you die; in nothing, which you would not be found doing, if death ſhould ſurprize you in the doing of it.

Pious Thoughts, and Daily Contemplations.

IT is dangerous deferring and putting off that to another day, which muſt be done to a day, for thou mayeſt be undone to morrow: *Now or never, now or never:* if it be not done now, it may never be done, and then thou art undone for ever: ETERNITY depends upon this moment. O what wouldeſt thou give for a day, when it may be a day too late! conſider therefore in this thy day, while it is yet called to day, the things of thy peace, before they be hid

hid from thine eyes; and leſt, while thou, like a blind *Sodomite*, doſt grope about to find the door of hope, fire and brimſtone rain about thy ears.

The MORNING HYMN.

NOW that the day-light doth ariſe,
Breaking through the azure ſkies;
To heaven I lift my heart and eyes,
Begging of God with humble cries,

All hurtful things to turn away,
Whilſt I duly ſpend the day,
And from his laws go not aſtray;
But of true virtue keep the way:

To turn away my wandring eyes
From the beholding vanities;
To guard my lips from ſpeaking lyes;

To keep my heart both pure and clean
From all deſires wicked or vain;
From this vain world my affections wean,
And my unruly paſſions rein:

To tame proud fleſh, whilſt I deny it
A full cup, and wanton diet,
Avoiding all exceſs and riot:

That when the day-light ſhall go out,
And darkneſs clouds the earth throughout,
Time bringing on the night about;

The light of thy bright face may ſhine
Upon my ſoul, and beams divine
Diſplay into this heart of mine.

Whilſt leaving wicked worldly ways,
I in ſilence ſing thy praiſe,
Chanting forth theſe holy lays.

All glory to the Trinity,
Which I adore in unity,
The Father, Son, and Holy Ghoſt,
One Lord, which is of mightieſt moſt;
As it hath e'er been heretofore,
Is now and ſhall be evermore. *Amen.*

The MORNING PRAYER *to be uſed every* DAY *in the* WEEK.

O Lord God, holy and incomprehenſible, who haſt commanded light to ſhine out of darkneſs, and haſt raiſed me up, refreſhed with the ſleep of the night, to praiſe thy goodneſs;

Receive my thankſgiving and prayers, which I now offer up unto thee, being thereunto moved by thy great mercy.

Vouchſafe to grant unto me what I aſk, conducing to my eternal ſalvation: make me a child of light and of the day, and an heir of thine eternal bleſſings. Bleſſed be thy holy name for the continual protections of thy hand, by

by which I have been defended amidſt the changes and chances of this mortal life, and kept and delivered from innumerable dangers, and particularly from the terrors and evil accidents of the paſt night. To thy watchful providence I wholly owe it, [* that no diſturbance hath come nigh me, or my dwelling, but that I have enjoyed quiet and refreſhing ſleep, and am brought in ſafety to the beginning of this day.] For theſe and all thy other mercies, my ſoul doth bleſs and magnify thy glorious name: humbly beſeeching thee to accept this my morning ſacrifice of praiſe and thankſgiving, for his ſake, who laid down in the grave, and roſe again for me, thy ſon, my only Saviour Jeſus Chriſt. *Amen.*

EJACULATIONS.

O Lord, rebuke me not in thine anger, neither chaſten me in thy heavy diſpleaſure; but deal with me according to thy righteouſneſs, who art the phyſician and protector of ſouls.

Direct me into the haven of thy holy will; enlighten the eyes of my mind under the acknowledgment of the truth; and grant, that

* When diſturbances of any kind ſhall happen, inſtead of this ſay, *that notwithſtanding my fear and danger, I am brought in ſafety to the beginning of this day.*

I paſs this day and the remainder of my days in peace, and without ſin.

For thou art my God; the God of mercy and ſalvation: even the Father of Jeſus Chriſt my Saviour, thro' whom I offer up theſe my thanks and petitions. *Amen.*

The MORNING PSALM.

PSAL. 119. *Beati immaculati.*

BLeſſed are thoſe that are undefiled in the way; and walk in the law of the Lord.

Bleſſed are they that keep his teſtimonies: and ſeek him with their whole heart.

For they who do no wickedneſs: walk in his ways.

Thou haſt charged: that we ſhall diligently keep thy commandments.

O that my ways were made ſo direct: that I might keep thy ſtatutes!

So ſhall I not be confounded: while I have reſpect unto all thy commandments.

I will thank thee with an unfeigned heart: when I ſhall have learned the judgments of thy righteouſneſs.

I will keep thy ſtatutes: O forſake me not utterly.

Wherewithal ſhall a young man cleanſe his way: even by ruling himſelf after thy word.

With my whole heart have I ſought thee: O let

O let me not wander from thy commandments.

Thy words have I hid within my heart; that I ſhould not ſin againſt thee.

Bleſſed art thou, O Lord: O teach me thy ſtatutes.

With my lips have I been telling: of all the judgments of thy mouth.

I have had as great delight in the way of thy teſtimories: as in all manner of riches.

I will talk of thy commandments: and have reſpect unto thy ways.

My delight ſhall be in thy ſtatutes: and I will not forget thy word.

O do well unto thy ſervant: that I may live, and keep thy word.

Open thou mine eyes: that I may ſee the wondrous things of thy law.

I am a ſtranger upon earth: O hide not thy commandments from me.

My ſoul breaketh out for the very fervent deſire: that it hath alway unto thy judgments.

Thou haſt rebuked the proud: and curſed are they that do err from thy commandments.

O turn from me ſhame and rebuke: for I have kept thy teſtimonies.

Princes alſo did ſit and ſpeak againſt me; but thy ſervant is occupied in thy ſtatutes.

For

For thy teſtimonies are my delight: and my counſellers.

My ſoul cleaveth to the duſt: O quicken thou me according to thy word.

I have acknowledged my ways, and thou heardeſt me: O teach me thy ſtatutes.

Make me to underſtand the way of thy commandments: and ſo ſhall I talk of thy wondrous works.

My ſoul melteth away for very heavineſs: comfort thou me according unto thy word.

Take from me the way of lying: and cauſe thou me to make much of thy law.

I have choſen the way of truth: and thy judgments have I laid before me.

I have ſtuck unto thy teſtimonies: O Lord, confound me not.

I will run the way of thy commandments: when thou haſt ſet my heart at liberty.

Glory be to the Father, &c.

Here read the LESSONS *for the day, appointed by the* CHURCH *of* ENGLAND *in the* Common Prayer-Book.

The COLLECTS.

I

For Grace.

WITH my whole heart do I ſeek and ſue unto thee, O Lord; that thy truth may ſo direct me, and thy grace ſupport me in

in the way of thy laws, and in the works of thy commandments, that being holy and undefiled in the way of this life, I may be for ever bleſſed with thee in the life to come, through Jeſus Chriſt.

II.

For the Love of God.

GRant me, bleſſed Lord, to delight in thee, and in obedience to thy laws, more than in all earthly treaſure: devoting both my youth and riper age hereunto: that ſo keeping thy commandments, I may enter into life, through Jeſus Chriſt.

III.

For Underſtanding and Perſeverance.

O Lord, the giver of all good things, vouchſafe unto thy ſervant, fervently to deſire, rightly to underſtand, and conſtantly to perſevere in the practice of all thy evangelical precepts: let not any powers upon earth, nor all the princes and powers of hell, withdraw my heart from thee, or my actions from the rule of righteouſneſs: but let thy teſtimonies be ever both my counſel and my comfort in my pilgrimage upon earth; that in the end I may ſafely arrive in my native country of heaven, thro' the merits and interceſſion of Jeſus Chriſt thy Son. *Amen.*

IV.

IV.

For divine Aid and Aſſiſtance.

O Raiſe up my ſoul, bleſſed Lord, out of the duſt and rubbiſh of earthly deſires; quicken my dulneſs in thy ſervice; comfort me in all my ſadneſſes; diſpel all thoſe miſts of ignorance and error which cloud my underſtanding: enlarge my heart from the bondage of ſin and ſatan, and out of the fetters of all temptations unto evil; and ſo ſtrengthen me to run in the ways which thou haſt commanded, that I may obtain what thou haſt promiſed, though Jeſus Chriſt.

DIRECTIONS.

Here ſay the Belief, *commonly called the* Apoſtle's Creed. *Repeat it with great deliberation, and at the ſaying of every article thereof, meditate upon the great myſtery contained therein; and acknowledge to* GOD *thy thankfulneſs for the benefits reaped thereby.*

After the Belief, *ſay the* Ten Commandments; *and at the end of each commandment, pray, and ſay,* Lord have mercy on me, and incline my heart to keep this law! *and having repeated them* all, *proceed to* examine *your conſcience.*

TRY me, O God! and ſeek the ground of my heart. Prove me and examine my thoughts. Look well if there be any way of

of wickedneſs in me; and lead me in the way everlaſting.

See the Heads *of* Examination *on page* 19.

A PRAYER *for* Grace *and* GOD's Bleſſing *upon our* Lives *and* Buſineſs, *the following Day.*

O God, grant me grace to have thee and thy laws before my eyes, that I may walk in it according to thy will, with watchfulneſs and circumſpection. Keep me ſober and temperate in my meat and drink, and diligent in the calling and profeſſion, which thy providence hath appointed me. Grant me patience under any affliction thou ſhalt ſee fit to lay upon me, and a mind always contented with my preſent condition. Give me grace to be juſt and upright in all my dealings, quiet and peaceable among my neighbours, full of compaſſion towards the needy and afflicted, and ever ready to do good to all men, according to the abilities and opportunities, which thou ſhalt give me: that ſo walking faithfully before thee all my days, and being found watching when-ever my appointed time ſhall come, I may, from a life of righteouſneſs be tranſlated to a life of glory. [* And now I am entering upon

* *On Sunday morning, inſtead of this, ſay,* [And now I am going to the place of thy public worſhip,

upon the buſineſs of the ſtation wherein thy providence hath placed me, I humbly beg thy bleſſing this day upon my honeſt deſigns and undertakings. Direct me in all my ways, and proſper the works of my hands:] and as I deſire to walk in a conſtant ſenſe of thy all-ſeeing providence; ſo let the ſame good providence watch over me, and preſerve my going-out, and my coming-in. Defend me from all dangers and adverſities, and be graciouſly pleaſed to take me, and all things belonging to me, into thy fatherly care and protection. Theſe things, O Lord, and whatever elſe thou ſhalt ſee neceſſary or convenient either for my ſoul, my body, or eſtate, I humbly beg of thee, for the ſake of thy ſon, my Lord and Saviour Jeſus Chriſt. *Amen.*

worſhip, I beſeech thee let thy holy ſpirit accompany me, and make me devout, ſerious, and attentive. Raiſe my mind from the thoughts of this world, to the conſideration of the next, that I may join fervently in the prayers and praiſes of thy church, and liſten to my duty with an honeſt heart, in order to practiſe it. And give me grace to dedicate this day, as thou haſt appointed me, to thy ſervice, and the care of my ſoul. Direct me in all my ways, and guide my feet into thy paths.]

Evening Prayer *to be uſed every* Day *in the* Week.

Say one or more of theſe Sentences.

SEEK the Lord, while he may be found; call upon him, when he is near.

Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon.

An Evening HYMN.

NOW that the ſable mantle of the night,
O'er ſpreads the earth, and veils the cheerful light;
O Lord, who art of light and life the ſpring,
Of grace and glory the eternal King,
Upon thy ſervant cauſe thy face to ſhine,
And ſave me, for thy mercy's ſake divine.
Forgive me what I have offended in
This day by thought, in word, or deed of ſin:
For my ſweet Saviour's ſake, propitious be
To him who now pours forth his ſoul to thee.
All glory be to thine eternal merit,
Moſt bleſſed Father, Son, and holy ſpirit.
Amen.

The Evening PRAYER.

O God, great and high, who dwelleſt in light inacceſſible; who haſt made the ſun to rule the day, and the moon and the ſtars

the night; let my prayer be ſet forth in th
ſight as the incenſe: Help me to put on th
armour of light: defend me from the terrors
this night, and from every evil that walketh
darkneſs: Let my ſleep be free from all diabo
lical illuſions, idle and filthy dreams; and re
freſh my wearied ſpirits, to be renewed in th
ſervice.

Thy commandments, O Lord, are a ligh
unto my feet; O teach me thy righteouſne
and thy judgments: Lighten the eyes of m
mind, that I ſleep not in ſin unto death: L
the ſun of righteouſneſs ſhine into me, and di
pel all darkneſs from my heart: By the cuſtod
of thy holy ſpirit let my life be free from
moleſtation, and guide my feet in the way
peace: direct me through the twilight of th
life, and grant that I may ſee the early day
offer up my morning prayers and hymns un
thee; for thine is the power, thine is the kin
dom: ſtrength and glory are thine, bleſſed F
ther, Son, and Holy Ghoſt. *Amen.*

PSALM cxlv.

I Will magnify thee, O God, my King, a
I will praiſe thy name for ever and ever.

Every day will I give thanks unto thee: a
praiſe thy name for ever and ever.

Great is the Lord, and marvellous, wort
to be praiſed: there is no end of his greatne

O

One generation ſhall praiſe thy works unto another: and declare thy power.

As for me, I will be talking of thy worſhip: thy glory, thy praiſe, and wondrous works.

So that men ſhall ſpeak of the might of thy marvellous acts: and I will tell of thy greatneſs.

The memorial of thy abundant kindneſs ſhall be ſhewed: and men ſhall ſing of thy righteouſneſs.

The Lord is gracious and merciful: long ſuffering, and of great goodneſs.

The Lord is loving unto every man: and his mercy is over all his works.

All thy works praiſe thee, O Lord: and thy ſaints give thanks unto thee.

They ſhew the glory of thy kingdom: and talk of thy power.

That thy power, thy glory, and the mightineſs of thy kingdom, might be known unto men.

Thy kingdom is an everlaſting kingdom: and thy dominion endureth throughout all ages.

The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

Thou openeſt thine hand: and fulfilleſt all things living with plenteouſneſs.

The Lord is righteous in all his ways: and holy in all his works.

The Lord is nigh unto all them that call upo
him: yea, all such as call upon him faithfull
He will fulfil the desire of them that fear him
he also will hear their cry, and will help them
The Lord preserveth all them that love him
but scattereth abroad all the ungodly.
My mouth shall speak the praise of the Lord
and let all flesh give thanks unto his holy nam
for ever and ever.

Glory be to the Father, &c.
As it was in the beginning, &c.

DIRECTIONS.

Read the LESSONS *for the day appointed*
the CHURCH *of* ENGLAND; *then here say*
four collects, *as before in the* Morning *praye*
and continue, as directed, after these collects, w
the belief, ten commandments, examinat
of conscience, form of confession, *and*
prayer for pardon and forgiveness. *Then p*
ceed as follows.

A Prayer for Aid *against all* Perils.

O God, the Father of heaven, with wh
the night is as clear as the day, wa
over me this night: Keep me from all
and danger, both spiritual and bodily. Ref
me with comfortable rest and sleep, and r
me up in health and safety, to behold the l
of another day. And grant that the long

ive, my life may improve in righteouſneſs and true holineſs, and, as I grow in age, that I may alſo grow in grace, and in the knowledge of thee and of thy ſon Jeſus Chriſt, in whoſe holy name I conclude and offer up my hearty petitions unto the throne of grace. *Amen.*

The INTERCESSION.

ACCEPT, O Lord, as the teſtimony of my love and charity, my hearty interceſſions for all mankind. Let the light of the goſpel ſhine upon all nations, and may all thoſe who poſſeſs it, live as becomes chriſtians. Be more eſpecially gracious to that church and nation, to which I belong. Bleſs the King, who rules by thy providence, and all that have authority under him; ſo rule their hearts, and ſtrengthen their hands, that they may neither want will nor power to puniſh wickedneſs and vice, and to maintain thy true religion among us. Send down thy bleſſings, temporal, and ſpiritual, upon all my relations, friends, and neighbours. Reward all that have done me good, and pardon all thoſe who have done, or wiſh me evil, and give them repentance or better minds. Be merciful to all who are in any trouble or affliction of mind, body, or eſtate; and do thou, the God of pity and compaſſion, adminiſter to every one help and comfort, according to their ſeveral neceſſities; for his ſake,

who went about doing good to the ſouls and bodies of men, thy Son my Saviour Jeſus Chriſt. *Amen.*

The THANKSGIVING.

O Eternal Father, whoſe mercy is over all thy works, I offer unto thee my unfeigned thanks for all thy mercies thou haſt vouchſafed unto me. For my creation, preſervation, and redemption, for the means of grace, and for the hopes of glory: For my reaſon, and all the gifts and graces of my mind and body: For my health, friends, food, and raiment; and for all the comforts and conveniences of life. I bleſs thee for that patience and long-ſuffering, which have given me time to repent, and permit me to work out my ſalvation with fear and trembling. I bleſs thee alſo for all the directions, inſpirations, aſſiſtance, and comforts of thy holy ſpirit: For thy continual care and watchful providence over me, through the whole courſe of my life; and particularly for the mercies and benefits of the paſt day: Beſeeching thee to continue theſe thy bleſſings to me, and to give me grace to ſhew my ſenſe of them and all thy other mercies, in a ſincere obedience to his laws, through whoſe merits and interceſſion I receive them all, thy ſon my only Saviour Jeſus Chriſt. *Amen.*

A PRAYER

A PRAYER for God's Protection *in the following Night.*

O God I beſeech thee to continue thy gracious protection to me this night. Into thy hand I commend my ſoul and body, my ſubſtance, dwelling, and all things that belong to me. Do thou, O gracious God, who neither ſlumbereſt nor ſleepeſt, be pleaſed to take both me and them this night into thy eſpecial care and protection. Defend me from all dangers and miſchiefs, and from the dread and fear of them, that I may enjoy ſuch quiet and refreſhing ſleep, as may fit me for the duties of the following day. And, Lord, make me ever mindful of that time when I ſhall lie down in the duſt; and grant me grace always to live in ſuch a ſtate, that I may never be afraid to die; but that whether I live, I may live unto thee; or whether I die, I may die unto thee; ſo that living and dying I may be thine, through the merits and ſatisfaction of thy Son Chriſt Jeſus; in whoſe name and words I conclude my imperfect prayers. *Amen.*

OCCASIONAL PRAYERS.

A PRAYER *for* Truſt *in* GOD, *when one is* afflicted.

GRant me patience and ſtrength, O Lord, under my ſadneſs and ſorrows, and a lively and active truſt in thy wiſdom and goodneſs; that though I am caſt down at any time, I may not be deſtroyed; but under any imminent danger or diſtreſs, I may do as holy *David* did, encourage myſelf in thee, the Lord my God. The changes of thy providence are many, and all for our good. Thou ſmiteſt, and thy hands make whole: In the time of my deepeſt ſorrow I will therefore entertain hopes of my approaching deliverance by thy mercy. Thou haſt promiſed, O Lord, that if we go on our way weeping, and bear forth good ſeed, we ſhall doubtleſs come again with joy, and bring our ſheaves with us. How often have I found thy comfort and ſudden relief in former troubles! How often has thy heavenly light ariſen even upon the gloom and ſhadow of death; why then ſhould I deſpair of thy future comforts, who art ſtill the ſame, the God of all peace and comfort; and thy mercy endureth for ever and ever upon thy ſervants, through Jeſus Chriſt thy bleſſed Son our Saviour. *Amen.*

A PRAYER

A Prayer *for advancement in* Piety *and* true Religion.

Give the Lord the honour due unto his name: worſhip the Lord with holy worſhip. *Pſ.* xxix. 2.

O Holy and gracious God, who inviteſt me to thy ſervice by the moſt affecting arguments, and powerful Engagements; becauſe thou knoweſt that my eternal happineſs depends upon my obedience here; and thou art unwilling that any ſoul thou haſt made, ſhould periſh: Grant that I may ſo conſider my ways, as to turn my feet into thy teſtimonies. Thou perſwadeſt and calleſt me to thyſelf by the goſpel of thy bleſſed ſon, by the voices of the holy Apoſtles and Prophets; by the exhortation of thy miniſters, by the manifold diſpenſations of thy providence, and by the ſecret motions and inticements of thy holy ſpirit. O let not all theſe bleſſed means of grace be loſt upon me; but let me return to thee, who carefully ſeekeſt me, whilſt I am ſtraying from thee; and waiteſt my return, that thou mayeſt be gracious to my ſoul. How then ſhall I eſcape, if I neglect ſo great a ſalvation! And what will my end be, if, when thou calleſt, I refuſe to hear, and when thou ſtretcheſt out thine hand, I do not

regard thee! Thou wilt even laugh at my calamity, and mock when fear cometh.

By thy grace, O God, make my heart tender, and give me a quick underſtanding in the fear of the Lord, that I may readily obſerve, and as willingly comply with every motive to my duty; that thy goodneſs may draw me, and thy power may awe me to obedience, conſidering both the terrors of the Lord, and his infinite mercies. That ſo, by all the manifold methods of thy wiſdom and goodneſs, thy grace and providence, I may at laſt be conducted ſafe through this dangerous ſtate to everlaſting bliſs and happineſs, through the merits, and precious ranſom of Jeſus Chriſt, my mediator and redeemer. *Amen.*

A PRAYER *of* Thankſgiving *for the Bleſſings we receive through* CHRIST JESUS, *to be uſed on all his* Feſtivals.

The ſpirit of the Lord GOD was upon him; becauſe the Lord anointed him to preach good tidings to the meek; he ſent him to bind up the broken hearted; to proclaim liberty to the captives, and the opening of the priſon to them that are bound — to comfort all them that mourn, &c. *Iſaiah* lxi. 1, &c.

THOU, the Almighty Father, didſt ſend thy bleſſed Son into the world to reſtore nature from a ſtate of wrath, to thy favour: and

and though he was from all eternity one God with thee, our Lord and our King, did condeſcend to take upon him human nature, and to become the ſervant of all, that he might do us good and ſave us. His coming was in all the circumſtances of meekneſs and lowlineſs of ſpirit and temper, and behaviour, and in all the meanneſs of condition. His inſtructions to mankind were mild and gentle, and yet juſtly zealous for thy honour, O God his holy father; he always ſought to conceal his own glory, and would have men hide from others what benefits he did to themſelves. He went about doing good, healing the diſeaſes and ſickneſſes of his people, and comforting thoſe that mourn'd in *Zion*, the widow, and the deſolate; and binding up the broken-hearted. The weak and infirm he rais'd and ſupported, and forgave the humble and penitent, though the greateſt ſinner; always ſeeking God's glory, and the happineſs and ſalvation of men. The ignorant he exhorted and inſtructed, the lame he ſtrengthened, to the blind he gave ſight, both in body and mind. As a tender ſhepherd, he regarded the leaſt and meaneſt of his flock, commanding and charging his Apoſtles, as an inſtance of their trueſt love to himſelf, to feed his lambs, and his little ones.

O bleſſed Lord, and king of righteouſneſs, I will be glad and rejoice in thy kingdom and government

government over mankind: And let all the works of nature itſelf rejoice, for thou reſtoreſt, by thy merits and power, even nature itſelf, and healeſt the diſcord and diſtempers in it. Above all, let thy redeemed ones, the children of men, praiſe the name of the Lord, and his goodneſs; for the Lord, the holy one of *Iſrael*, the Lord himſelf is our King, even the Lord Jeſus Chriſt; of the peace, and bleſſing, and Grace, and righteouſneſs of whoſe kingdom there will be no end for evermore.

A Prayer *on the Occaſion of the coming of the* Holy Ghoſt.

O Thou infinite, eternal *Spirit*, the *Lord* and giver of *life*, who workeſt *all* in *all*; eſpecially workeſt and abideſt in the hearts and ſouls of *men!* pardon, (we beſeech thee) all our *reſiſting* of thy *motions*, and *quenching* the flames which thou haſt ever enkindled in our breaſts. And be pleaſed ſo to *enlighten* our minds, and *purify* our hearts, that we may be fit to receive and entertain thee, as the *guide* and *comforter* of our ſouls, O bleſſed *Truth!* Lead us into all *truth:* and bring all needful things out of the word to our *remembrance:* And let them home powerfully upon our *hearts*, to influence our *lives*, and to do us *good* in every time of our *need*. O work, Lord, the

grace

grace that is not in us: And *eſtabliſh* and *increaſe* what thou haſt already *wrought* upon us. Excite and ſtir us up to all *good*; and enable us for the performance of it; and engage us to continue and *perſiſt* in it.

O come down, *Lord*, as *fire* upon us, to conſume our *droſs*, and to make clean our *hearts*, and inflame them with *heavenly love*, that we may rightly *reliſh* thy *holy things*; and be *lively* in following thy *holy ways*. O be thou a powerful *principle* of life, and light and love, and of all *grace* and holineſs in our ſouls; to clear and illuminate our *minds*; to ſpiritualize and raiſe up our *affections*; to pacify and compoſe our *conſciences*; and to bring our *ſouls* out of every dangerous, ſelf-deſtroying courſe, into the paths of righteouſneſs; and that way of *life*, which is above to the *wiſe*, to depart from *hell* beneath. O bleſſed *Lord*, reſtrain us from *grieving* the holy *Spirit* of *God*, whereby we are *ſealed* to the day of redemption. And caſt us not away from thy *preſence*. Take not thy *holy ſpirit from us*. O make us ſo tractable to his *holy motions*, that we may experience his *heavenly conſolations*. And let the *joy in the Holy Ghoſt* be more to us, than all the *pleaſures of the world*. O bleſſed *ſpirit!* be thou ever with our *ſpirits*, to heal our diſtempers, and help our infirmities, and work mightily upon

our

our *hearts* by thy *grace*; till our *ſouls* are fitted for that *glory*, which is unſpeakable and everlaſting. *Amen.*

A Prayer *on the Commemoration of any Saints.*

O *God* of all grace, who art pleaſed to call out of this preſent *world*, a *peculiar* people to thyſelf; and ſo far to diſcover thy *grace*, and pour out thy *ſpirit* upon many of thy *ſervants*, to make them ſhine as *lights*, in the midſt of a crooked and perverſe *generation*; eminent in all *praiſe-worthy* things, and great *examples* to the reſt of mankind! We bleſs thy Name, O *Lord*, that thou haſt not left this miſerable world deſtitute of ſuch *helps* and *patterns*, both to ſhew us a more *excellent* way, than the way of the *world:* And alſo to ſhew us how *practicable* is our duty; and what *encouragement* we have to take the holy good *way*, wherein others, (with ſuch happy *ſucceſs*,) have gone before us: That we (in our ſluggiſhneſs) might be *excited*, to be *followers* of them, as they were of *Chriſt*. And ſeeing we are encompaſſed with ſo great a *cloud* of witneſſes, O that we may lay aſide every *weight*, and the ſin that does ſo eaſily *beſet* us; and run with patience the *race* that is ſet before us! Teach and enable us, O *king of ſaints*, to

make

make the good uſe and advantage of thy gifts and graces, ſhining forth in the *inoffenſive uſeful* lives of ſuch as have given thy holy *religion* the beſt *recommendation*; by letting men ſee their *good works*; and how much more *excellent* it makes the *righteous* than their neighbours.

O that we may never *perſecute* thy *ſaints*, nor madly deſpiſe thoſe who are as the *apple of thine eye*, whoſe great care is to approve themſelves *faithful* in thy covenant, and *zealous* for thy glory: And not only to preſerve their *Integrity*, and keep themſelves unſpotted from the *world*; but to do *good* in their generations, and turn many to *righteouſneſs*. May we ever hold ſuch in higheſt *reputation* whilſt *living*, as well as count their *memories* precious when they are *dead*. O heavenly Father! Let them be *deareſt* to us that are ſo to *thyſelf*. And let all our delight be in ſuch *excellent* ones, (the *ſaints* that are in the earth;) of whom the world is not *worthy*; however they be ſo frequently and greatly *abuſed* by the world, as if *unworthy* to live in it. O let us not be *conformed* to this *world*; nor follow the *multitude* to do *evil*; but be *followers* of thoſe, (who thro' faith and patience) do already *inherit* thy glorious promiſes; and ſo *live the life*, that we may alſo *dye the death* of the righteous. Help us, *Lord* our *God*, ſo to imitate thy ſaints here,

in

in their *holy living*; that hereafter we may be number'd with them, in the *glory everlaſting*. As we deſire and hope for, their *bleſſed end*, O let us love and follow their *godly way*; and make the communion of *ſaints*, a point of our *practice*, as well as an *article* of our faith: Being *lovers* of all good men; *honouring* them that fear the *Lord*; and *eſteeming* them very highly in love for their *work*'s ſake. And the *Lord* increaſe the number of the true *converts*, and thy *faithful* people, and thoſe that be followers of *God*, as *dear children* in all places. O let thy *kingdom come*, and thy *will* be done on *earth*, as it is in *heaven*; that thy *church* may grow and proſper, and flouriſh; till we, with all thy *ſervants* departed in the *Lord*, meet together in the kingdom of our *Father*, to live in thy *preſence* and love; and to enjoy and praiſe thee, world without end. *Amen.*

A Prayer *for the Aſſiſtance of* God's *holy Spirit.*

O God, who knoweſt that we are ſet in the midſt of ſo many and great dangers, that the temptations of ſatan are very prevalent, the vanities of the world very deceitful, and our own corruptions very ſtrong; help me and all thy ſervants with the ſuccours of thy holy

holy ſpirit; give me the ſpirit of wiſdom and underſtanding, to keep me from all error and infidelity; the ſpirit of counſel to guide me in all difficulties; the ſpirit of might and power to preſerve me from all apoſtacy, and the ſpirit of knowledge and of the fear of the Lord to keep me from all ſin and wickedneſs. Let the Holy Ghoſt be my comforter in my diſtreſſes, the aſſiſtant of my devotions, the quieter of my conſcience; and let him bear witneſs with my ſpirit, that I am one of the ſons of God; through the merits of Jeſus Chriſt, my Lord and Saviour.

PRAYERS *for the* SICK.

DIRECTIONS.

When ſickneſs overtakes any perſon, it ſhould prevail with him immediately, to ſearch and try his ways; to confeſs his ſins with a godly ſorrow, and full purpoſe of amendment, to adviſe with his ſpiritual guide, and before his ſpirit be feeble and broken, to recommend himſelf heartily to our bleſſed Saviour, by receiving the COMMUNION *of his* BODY *and* BLOOD, *therein making a commemoration of his wonderful love, and devoting himſelf again to his ſervice: and having ſet his houſe in order (as the prophet ſaid to* Hezekiah, Iſa. XXXVIII. 1.) *and ſettled his eſtate,*

to

to acknowledge God's great goodneſs to him hitherto, and to ſubmit himſelf wholly to his good pleaſure in ſuch manner as followeth.

O Lord God Almighty, *who doſt what thou pleaſeſt in heaven and in earth*, and delighteſt moſt in acts of bounty, as all thy works every where declare, and art *full of compaſſion and mercy, long-ſuffering, and very pitiful, and forgiveſt ſins, and ſaveſt in time of affliction*; I acknowledge myſelf, among the reſt of thy creatures, to be moſt deeply indebted to thee, whoſe life thou haſt prolonged to this time in much health, and plenty, and peace, together with the enjoyment of ſpiritual bleſſings in the Lord Jeſus. I thank thee, and praiſe thee; all that is within me bleſſes thy holy name, to whoſe wiſe and good providence I wholly refer myſelf for the time to come, placing my entire truſt and confidence in thy almighty goodneſs, faithfulneſs and truth, which endure for ever.

I ought to receive with all thankfulneſs whatſoever comes from thy hand, and believe that to be good for me, which thy infinite wiſdom and kindneſs orders and allots for my portion. Accordingly I accept, with all humble and dutiful affection, this thy fatherly chaſtiſement. I acknowledge thy care of me, and ſubmit to what thou wilt be pleaſed to lay upon me. If

thou

thou thinkeſt good to exerciſe me with a longer ſickneſs, and to let the preſent indiſpoſition of my body proceed to a greater diſorder, not my will, but thine, O heavenly Father, be done.

I only wait on thee for the comfortable preſence of thy holy Spirit, to ſupport my ſoul by faith, and hope, and patience, under all the pains I may endure. Lay no more upon me, O Father of mercies, than I ſhall be able to bear; and lay upon me what thou pleaſeſt. Free me, for the preſent, from all murmuring and repining thoughts; and, for the future, make the ſickneſs and anguiſh of my body a bleſſed inſtrument to purge my ſpirit more perfectly from all pride and vanity, from all covetouſneſs and worldly mindedneſs, and from all inordinate love of any pleaſures in this life.

I believe, O bleſſed Jeſus, that thou liveſt for ever, who ſufferedſt and diedſt for us; and that thou haſt a great compaſſion towards thoſe, who would gladly follow thee, though it be through ſufferings. Behold, O Lord, I commend myſelf to thy mighty love, deſiring, above all things, to be made conformable to thee in meekneſs, in humility, in patience, in entire reſignation to God's holy will and pleaſure, and in perfect ſatisfaction in his fatherly

fatherly love and kindneſs, whatſoever my condition be.

I am ſenſible, O God, that I have not employed my time to the utmoſt advantage of my ſoul, and to thy honour and glory; but have waſted many precious hours, and ſeveral ways neglected my duty towards thee, * and been but an unprofitable part of this world; ſo that I am not worthy to continue any longer in it. But I hope thou wilt vouchſafe me thy gracious pardon, and receive me to mercy, if thou calleſt me hence (for into thy hands, O Father, I commend my ſpirit, who haſt redeemed me by the precious blood of Jeſus Chriſt) And that if thou prolongeſt my days on earth, I ſhall ſerve thee with greater diligence, and ſtrictneſs, and zeal, and chearfulneſs, to the end of my life.

I deſire not to live, but that I may perfect holineſs in thy fear, and ſecure to myſelf, by doing more good, an happy entrance into the ſociety of the bleſſed in the other world. I ſee already the emptineſs and inſufficiency of all enjoyments upon earth. *All fleſh is graſs, and all the goodlineſs of it as the flower of the field. The graſs withereth, the flower fadeth, but thy word*

Iſa. xl. 7.

Pſalm cxix. 50, 81.

* *Here reckon up the ſins you may have committed.*

word ſtandeth faſt for ever. In thy word, therefore, *O Lord, and gracious promiſes, is my hope. This is my comfort in my affliction.*

And my perfect contentment, I ſee, lies always in thy love and favour alone, which is better than life itſelf. O ſettle me in a certain and immoveable poſſeſſion of it, by what means thou pleaſeſt. Do but love me, and preſerve me in a lively ſenſe of thy good will towards me, and diſpoſe of me as thou thinkeſt good. *In the multitude of my thoughts within me, thy comforts ſhall delight my ſoul.* I will *rejoice* even *in* the midſt of *tribulations, and glory in thy holy name, who makeſt all things work together for good to them that love thee. Though I walk through the ſhadow of death, I will fear no evil, for thou art with me; thy power, and tender care, they ſhall comfort me.*

Accept, good Lord, of theſe my deſires and reſolutions; Hear me, O God, and have mercy upon me; Lord, be thou my helper, for Chriſt Jeſus his ſake, my ever bleſſed redeemer. *Amen.*

Prayers preparatory for a comfortable Death.

ALmighty creator, and moſt merciful redeemer; who haſt made me as the clay, and wilt bring me to the duſt again: Have mercy upon me now, and at the hour of *my death*: By a holy converſation, and habitual performance

performance of my duty, let me be always ready for it: Let it not be unprovided, or untimely; having in it nothing extraordinary, but an extraordinary piety, and the manifeſtation of a great and miraculous mercy. Hide thy face from my ſins, and blot out all mine iniquities. Let me paſs through the valley of the ſhadow of death, with ſafety and a well grounded hope, a meek and quiet ſpirit, and a ſenſe of thy love, and mercy; let me then fear no evil, becauſe thou art with me, thy rod and thy ſtaff comfort me; when my fleſh and my heart fail me, be thou the ſtrength of my heart, and my portion for ever. Give me a right uſe of my ſenſes and underſtanding; an unfeigned repentance, a ſtrong faith and patience, a firm hope, a ſincere love to thee, and all the world. Be thou the portion of all my relations and friends, and our exceeding great reward. When our earthly houſe of this tabernacle is diſſolved, let us have a building of God, an houſe not made with hands, eternal in the heavens. While I live, let me live unto thee; when I die, let me die unto thee; living or dying, let me be thine, through Jeſus Chriſt our Lord. *Amen.*

O Judge of all the world, and Father of mercies: In all humility I proſtrate myſelf before thee: O remember not againſt me the ſins of my youth, nor of my riper years, but

but according to the multitude of thy tender mercies blot out all my tranſgreſſions. Let me not in a ſhort life, create to myſelf horror, amazement, and eternal torment; but be every day doing that, which will be matter of triumph, and rejoicing when I come to die. All the days of my appointed time, let me wait till my change cometh. Preſerve me in my faith, fear and love, to my life's end. Caſt me not away from thy preſence: take not thy holy ſpirit from me. Deliver me, whom thou haſt redeemed with thy moſt precious blood, from the power and guilt of ſin, from offending thee or others, by an impatient uneaſy ſpirit; from the aſſaults of ſatan, from an immoderate fear of death, from eternal damnation: that when I have ſerved thee in my generation, I may have an eaſy entrance into the kingdom of our Lord and Saviour Jeſus Chriſt; to whom with thy bleſſed majeſty, and holy ſpirit, be all glory, honour, and praiſe now and evermore. *Amen.*

O Thou, that art the Father of mercies, and God of all conſolation; receive and keep me in thy favour, in the unity of the ſpirit, in the bond of faith, and peace, and righteouſneſs of life. Make me always ſenſible of the ſhortneſs and uncertainty of my life, and of the ſuddenneſs and certainty of that day, when thou wilt bring every work into

into judgment, with every ſecret thing, whether it be good, or whether it be evil. Lead me in thy way; ſanctify, and ſupport me by thy Holy Spirit, now, and all my days. Bind up my ſoul in the bundle of life. Redeem me from ſin and death, and the power of the grave; and at laſt bring me to thine everlaſting kingdom. Let not any neglect, temptation, pain, or paſſion, diſcompoſe my thoughts or duty, or hinder me from a well-grounded confidence in thee. Let neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, ſeparate me from the love of God which is in Chriſt Jeſus our Lord, who hath taught me when I pray, to ſay, *Our Father, which art in heaven*, &c.

A PRAYER
For SUNDAY MORNING.

BLeſſed be the God and the Father of our Lord Jeſus Chriſt, who by the reſurrection of his Son from the dead, hath begotten us to a lively hope of an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for us.

Bleſſed be God the Son, who by raiſing himſelf this day from the dead, hath decla-

ed himſelf the Son of God with power, and that he is able to ſave them, who come unto God thro' him.

Bleſſed be God the Holy Ghoſt, who by mighty ſigns and wonders, hath given evidence to the truth of our Lord's reſurrection, that our faith and hope might be in God.

I bleſs thee, O Lord my God, for the great myſtery of thy love, in ſending thy only ſon in our fleſh, to procure peace and reconciliation for mankind, and to be a light and guide to us, in the way to eternal life and happineſs.

I magnify thy great and glorious name, that I am initiated by baptiſm into the myſtical body of thy Son, and intitled to all the benefits of the covenant ſealed with his blood.

I glorify thee for all the outward helps and means of grace, thy miniſters, thy holy word and ſacraments, which thou haſt ordained for my ſpiritual ſupport and comfort; for the illuminations, preventions, and aſſiſtances of thy holy ſpirit, by which I am forwarded in the way of my duty.

I bleſs thee, my God, for the many comforts and accommodations of this preſent life, to ſweeten this my wearyſome pilgrimage to that better life, which is to come; for thy great goodneſs, in delivering me from the perils of the night paſt, and bringing me in

health and ſafety to the beginning of this holy day, ordained as a reſt from worldly care and buſineſs, the more cloſely to attend the care of our ſouls, and the concerns of eternity.

Grant, O Lord, that I may ſpend this, and all other times ſet apart to thy immediate ſervice, in ſuch a holy and religious manner, as may beſt promote thy honour and glory, and ſet forward the ſalvation of my own ſoul.

Go along with me to thy holy temple, and give me ſuch an humble and devout frame of mind, that no vain thoughts and amuſements may diſtract my devotions, and render my religious duties unacceptable in thy ſight. Let me baniſh from my heart whatever ſavours of the world, when I enter into thy houſe; and grant that my addreſſes to thee may be with an awfulneſs, and regard ſuitable in ſome meaſure, to the greatneſs of thy majeſty: that I may not reſt in an outward form of godlineſs, nor take up with the name, and ſhew, and profeſſion only of chriſtianity; but that, being influenced with the power and ſpirit of religion, the goſpel of thy dear ſon, and the graces of thy holy ſpirit, may ſhine forth in in my life, to the glory of thy name, and the ſalvation of my ſoul. *Amen.*

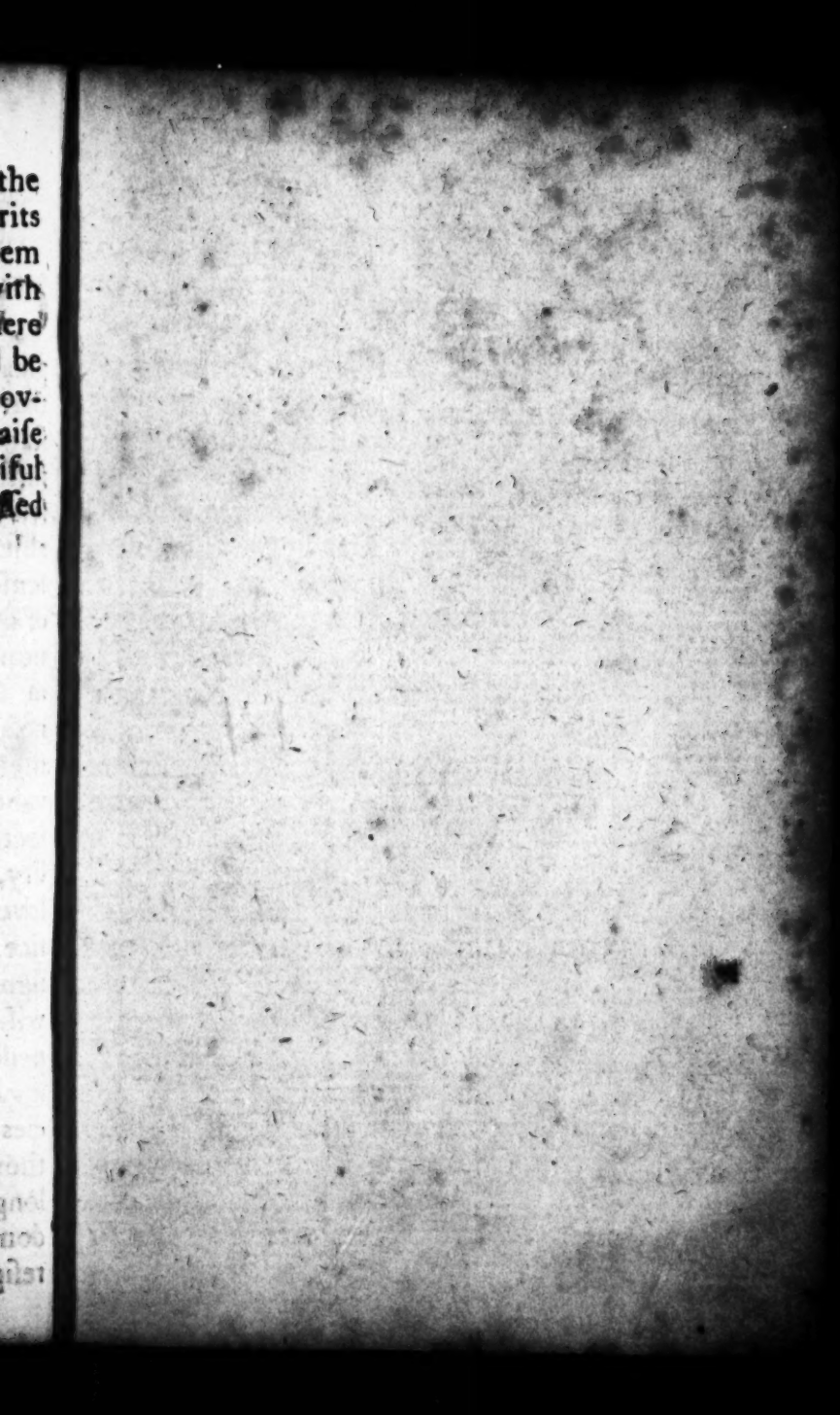
A

A Prayer *for* Sunday Evening.

O Almighty Father, the fountain of light and purity, who to the gifts of nature art pleaſed to ſuperadd the light of grace, to thoſe that aſk it in thy ſon's name; give me an underſtanding heart to know my duty, and ſtrength ſufficient to do whatever thou requireſt. Poſſeſs me, O my God, with worthy and honourable thoughts of thy divine majeſty; an awful ſenſe of thy power and preſence; a filial fear of offending thee; an inflamed love and affection to thee. Give me pleaſure and delight in ſtudying thy holy will and laws; watchfulneſs, courage, and reſolution in performing them; earneſt and conſtant endeavours of advancing daily to yet greater meaſures of perfection. Enrich me with the graces of humility, meekneſs, truth, and ſincerity; with the lovely ornaments of temperance, chaſtity, juſtice, and charity. Give me a patient and reſigned ſpirit, under all the diſpenſations of thy wiſe and good providence; a firm truſt and dependence on thee, for the things of this periſhing life, and a lively faith and hope in thy mercies to life eternal. Poſſeſs me with pious thoughts, and heavenly affections; with holy longings and aſpirings after thee and thy kingdom; that I may chearfully and thankfully reſign my ſoul to thee, when thou art pleaſ-

ed

ed to call me; and by the miniſtry of the bleſſed angels, may be conveyed to the ſpirits of juſt men made perfect; to wait with them for the glories of the reſurrection, and with them to be received to the higheſt heaven, there to behold thy glory, to know thee, and be made like unto thee; to love thee, and be loved by thee, and to honour, adore, and praiſe thee, to all eternity. Grant this, O merciful Father, for Jeſus Chriſt his ſake, my bleſſed Saviour and Redeemer. *Amen.*

BRITISH
13 JU 93
MUSEUM

FINIS.